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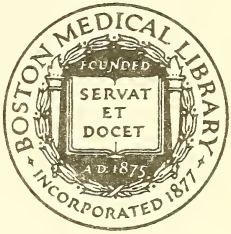

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AN ATTEMPT TO PROVE THAT

VACCINATION

HENRY AUSTIN MARTIN,
VACCINE LIBRARY

WITH ITS COMPULSORY LAW, INSTEAD OF BEING A GENERAL BLESSING,

IS A UNIVERSAL CURSE,

IN A SERIES OF LETTERS ADDRESSED TO THE

RIGHT HON. H. A. BRUCE,

HOME SECRETARY OF STATE.

BY JOHN FRASER,
JOHNSTONE,
ONE OF THE RIGHT HON. GENTLEMAN'S CONSTITUENTS.

LONDON:
PUBLISHED BY THE BRITISH COLLEGE OF HEALTH.
1871.

PRICE ONE SHILLING.

CONDENSED PHILOSOPHY OF HYGEIANISM.

1. All animal bodies consists of fluids and solids.

2 The fluids in the human body are many times more in weight than the solids, over which they, the fluids, exercise resistless control, either for bodily good or evil.

3. All animals, in an embryonic state, are formed by and from the blood of the parents, the blood being the constituting principle of the body.

4. During life, the solids, always decaying, continue to be re-formed and supported by the same fluid, so that their state, and the condition of their functions, depend entirely on the quality of the blood.

5. The blood, the chief of the fluids, from which they are all derived, is the living, governing, and forming agent of the body—the life of the flesh—the source of all its substance, and all its vital functions.

6. The blood not only repairs, nourishes, sustains, and gives acting power to every organ of the human machine, it also takes up all its waste matter, to throw it partly into the intestinal canal, and to expel it partly from the body by the skin, the kidneys, the lungs, &c.; hence, the blood is both a *cleansing*, *purgative*, and *nourishing* fluid!

7. Health, as a general principle, depends on the purity of the blood; and disease on its impurity. The state of the flesh, or solids of the body, must correspond to the state of the blood. Even in a healthy state, the solids are daily decomposed, and again daily built up with new blood.

8. The nerves, muscles, bones, organs, &c., can neither keep themselves in right or healthy state, nor put themselves in a wrong or diseased one, simply because they possess no independent power to alter their own functions, or change their own substance,—their *whole condition* being entirely *passive*, and completely under the vital control and influence of the blood.

9. The purity of the blood depends partly upon there being free outlets for all the waste matter of the body; and, partly, on the healthy functional power of all its organs, *especially the stomach*, *liver*, and *bowels*.

10. Disease is frequently occasioned by glary morbid mucus, coating the inner lining of the intestines, thereby choking up the mouths of the excreting vessels that would otherwise pour out their waste contents, into the bowels; also by coating the inner parts of the capillaries and blood-vessels, thereby obstructing the circulation of the blood, and producing by such obstruction and such deposition of morbid humours, local disease in some parts of the body.

11. Impure blood is occasioned by hereditary taints, by contagion, by checked perspiration, by whatever deranges digestion, by want of exercise, by great fatigue, by bad air, water, and food; by the use of alcohol and other medical poisons; by bleeding, by ill-governed tempers and passions—all of which tend to contaminate the blood, derange the secretions and excretions, and sooner or later impair health.

12. It may be fairly inferred, that as all diseases proceed from *one* common source, morbid humours, they may be cured by any medicine that has the power of expelling these humours from the body.

13. The medicine adapted to this purpose, must act in accordance with nature, and violate no physical laws.

14. Its office is to expel morbid humours from the body; and, therefore, it must be purgative, digestible, innoxious, yet powerful.

15. When digested, the juices enter the blood, and impart to it a cleansing quality, which enables it to loosen, raise up, and expel all morbid humours from the body. Thus it is, the blood is restored to purity, and the patient to health.

16. Purging the whole body by the instrumentality of the blood, is nature's system of purgation, and not merely by and through the bowels.

17. The discovery of a Vegetable Aperient Medicine, or compound capable of being digested and mixing with the blood, so as to impart to it the energy requisite to rid the body of all corrupted humours, was made by James Morison, the Hygeist, in the composition of his Vegetable Universal Medicine.

TO

JOHN MORISON, ESQ.,

BRITISH COLLEGE OF HEALTH, LONDON.

Dear Sir,—I respectfully dedicate this pamphlet to you. Many reasons, both public and private, induce me to do so. Some of these I now purpose to record.

Your excellent and honoured father, being long destitute of health, sought it in vain during a period of 30 years, by consulting many of the highest medical authorities in Europe. Most fortunately for him, and the world, he at last discovered a successful method of curing himself. Born of a high aristocratic family in the North of Scotland, and receiving a college education fitted to his position, he could not be regarded as an ignorant empiricist; but, contrariwise, as one who would carefully and intelligently study any remedial course he adopted for his own personal benefit. Nor after so many years of extreme suffering, could he be mistaken regarding the extraordinary cure he obtained for himself by his own treatment. Exulting in his renovated health and life, he enthusiastically betook himself to the gratuitous curing of many in London by the same means that cured himself; and thus he acquired additional evidence of the great curative value of his own medicine. Nor is this all. His mind, filled with the desire of simply doing good to the diseased, he unreservedly offered the recipe of his medicine to the medical profession; but, as might be expected, he found no disposition on their part to accept it and prove its efficacy for themselves. A discovery so valuable as his, was not, on this account, to be thrown to the winds; and, therefore, if to be preserved and used for the good of mankind, an absolute necessity was laid upon him to manufacture it himself, and dispose of it to the community as an article of commerce. Not only so, but in order to preserve the genuineness of his medicine, he was obliged to preserve the recipe to himself, under the security of a Government patent. By no other means could the public be assured of enjoying the certain benefits of his discovery. Hence came the establishment of the British College of Health, London, in the year 1825, as well as the manufacture and sale of his medicine to the public.

No simpler theory of disease and cure has ever been presented to the world than that presented by your father. *One* disease having many symptoms, and one method of cure applicable to the *one* disease, including of course all its symptoms, is the whole philosophy of his

system, beautiful in its simplicity, and in accordance with that same simplicity which characterises all the operations of nature. It is proper to observe that the theory propounded by him cannot be said to be original. It is the Humoural—that is, that all disease proceeds from bad humours in the blood and body. This is the oldest theory of disease with which history makes us acquainted. In correspondence with this theory, he maintained that purgation to remove these humours was the way clearly indicated by that theory for the cure of disease. The oldest book in the world alludes to both this theory and practice; the former, by designating the blood as the life of the flesh—meaning that life and health proceed from this living fluid, which, if pure, will, as a result, preserve both; but, if impure, will do neither; whilst the latter is referred to, by such expressions as the following:—Purge me with hyssop; Clean not the outside of the cup and platter, but the inside; Purge out the old leaven, &c. Undoubtedly these facts give great importance to both the theory and practice. When your father propounded this theory to the world, it was very little known. The medical profession had, unfortunately for mankind, acquired a popish supremacy over the public sentiment, unfavourable to the popular study of medicine; and hence abject, ignorant submission to the treatment or systems of that profession became the common order of the day. In opposition to Mr. Morison's theory, the prevailing one held by doctors was the ORGANIC, that is, that diseases have a great many distinct and independent origins in various parts of the body, requiring a great many diversified and corresponding methods of cure. In medical vocabularies the number of tabulated diseases is legion, and of cures as many, creating a complexity which confounds and baffles comprehension, and a confusion which can neither be set in order nor unravelled. Hence the strong opinion expressed by a celebrated doctor, namely, "that confusion and contradiction reign triumphantly throughout the length and breadth of the medical profession!"

Mr. Morison propounded his views—his system to the public in an octavo volume entitled MORISONIANA, which has been extensively circulated throughout the whole of the civilised world. Whilst countless thousands adopted his views, it is most remarkable to observe the profession gradually abandoned theirs. The organic theory is now generally condemned; and the humoural as generally adopted and taught in the public schools of medicine. Mr. Morison's book possesses very remarkable features, inasmuch as it is distinguished by the elucidation of comparatively new principles, by great originality and depth of thought, by much acuteness, and by a high-minded, thoroughly independent spirit. True, his method of treating his subjects is not after the manner of the schools. It matters not. He was not writing for them, but for the great public, by whom his work has been easily comprehended, and most extensively received.

It is very remarkable that, whilst the high honour of pioneering a true theory of disease and cure belongs to Mr. Morison, he at the

same time indicated the necessity of other great and necessary changes in the practice of medicine. He opposed bleeding—a practice which was then universal, but which is now almost abandoned by the profession, as being destructive to human life. He opposed the use of minerals as medicine, none of them being capable of digestion and assimilation to the human body, and, therefore, injurious to that body. He opposed the use of all poisons, whether mineral or vegetable, their province being to kill and not to cure. He opposed the practice of vaccination as being simply a system of poisoning the blood with corrupted humours, whether taken from animals or the arms of children, being at the same time quite incompetent to prevent the small-pox, but quite competent to promote it, as well as to introduce many other diseases to the body, thereby destroying the health of the vaccinated, and occasioning premature death. He also opposed the use of spirituous liquors in health or disease, on the ground that they were also poisonous. With great propriety he may be ranked among the first temperance or abstaining advocates in Great Britain. Countless thousands have adopted these simple and rational views since the time they were published by him, thereby promoting a wide-spread feeling throughout society that to follow nature in the treatment of disease, never to oppose it, is the most hopeful way of curing it. And what was his medicine, now universally associated with his name? A composition of simple and safe vegetable purgatives,—the purgation of the system from bad humours being the whole purpose they are designed to effect. That they are transcendently safe, and transcendently curative in every variety of disease, forty years' experience of their use, by numbers unprecedentedly great, completely demonstrate. Such was the extraordinary success and wonderful popularity of this system and medicine that the *Lancet*, the Doctors' special organ, declared, if it was not checked, it would overturn the whole medical profession. This popularity has induced a very extensive competition in society. A great many individuals adopted, and are still adopting, the Morisonian theory of disease, and compounding and selling purgative medicines of their own in professed harmony with that theory—all, we presume, obtaining more or less success. During the last forty years an immense amount of dissent from the common medical system has taken place, not merely in this country, but throughout Europe and America. Medical liberty and independent inquiry on the subject of medicine have been as progressive as civil liberty itself. The number of medical sects, as a consequence, is very large, all practising according to their own views as to what, is best for curing the diseases of the body.

Having thus given a glance at the history of the Hygeian or Morisonian system of disease and cure, let me advert very particularly to the constant efforts made during nearly half a century to expose by the press the evil nature and disastrous effects of vaccination. The British College of Health was the first great institution in this coun-

try that made constant war against the vaccine evil; and for this purpose circulated pamphlets and tracts beyond number, not merely throughout the length and breadth of this country, but many others. This high honour, undoubtedly and emphatically, belongs to the representatives of the aforesaid College. If the profits have been large by the extensive or unrivalled sale of their medicine, enormously large sums of money have been, at the same time, expended in propagating sound principles on the question of vaccination for the national good. The philanthropy implied in this great, this gigantic, unselfish effort, deserves praise beyond the power of words to express.

To you, Sir, the son of the great Hygeist, belong a large amount of that praise and honour. You, Sir, to whom I dedicate these letters, imbued with the spirit and principles of your father, have for many years taken an unceasing interest in this great and national question both by tongue and pen. Many are the thousands of pounds you have spent, and are still spending, on this movement, simply from the love of doing good, and preventing, as far your influence could and can reach, the blood of your fellow-beings from being poisoned with animal corruption, which every day occasions disease and death. It must be unspeakably gratifying to you to witness the success of your efforts. Everywhere throughout England the despotic compulsory law is being resisted, whilst a great many of the recusants are being fined and imprisoned for refusing to have their children poisoned by vaccination. No less than about 120 Anti-vaccine associations are formed in Great Britain to resist the law, and to endeavour, by petitions to Parliament, to get it repealed. These associations, and the numbers opposed to that law, are increasing every day; and will no doubt continue to increase till the obnoxious law be abandoned. Long have you nobly fought in this battle, and I predict you will not need to live many years till you see and enjoy the desired victory. You have given a splendid example to your country of never wearying in well-doing in thus promoting a good and great cause, as well as a pledge that, you will never falter or faint in the good work to which you have set your hands till it be triumphant.

For so acting, to much abuse and persecution have you been exposed, the common reward of all pioneers in any useful and necessary reform. But what care you for opposition and persecution! These you have learned to confront, endure, and despise. The uprightness of your purpose, and the greatness of your object, is a coat of mail to you against every attacking foe. Your judgment and conscience tell you, you are right. These noble testimonies have supported you during the past; they will support you to the end of the struggle. Believing with you in the general doctrine of the Hygeian School, it is impossible for me not to feel the most profound sympathy with your efforts, and regard for yourself in so courageously defending and promoting the great doctrines of that school, as well as for your special efforts to oppose the evils of vaccination, and the wicked and despotic nature of the compulsory law. Undoubtedly, great efforts

have been made for many years to expose these evils by other most able and honourable parties, but this is not the place to record them. I particularly allude to the Messrs. Gibbs.

It is nearly forty years since my eyes were opened to the truth of the Hygeian or Morisonian system. The benefits derived by myself and my family from that system are exceedingly numerous. In all sorts of trouble we have sought no other aid. The accumulated and successful experience of forty years even in my family alone would present facts amply sufficient to establish the truth of this system before any court of unprejudiced men. Taking the whole history of its extraordinary success into view, I believe it is probably the safest and most successful method of cure now exhibited before the world. I do not, however, give this opinion dogmatically. There are many other dissenting systems before the public, and in so far as they act on the humoural theory of disease, or sound principles, with safe medicines, or by safe means, they may do great good. I speak not on this subject without book. The numbers of diseases of all kinds alleviated and cured by your medicine are so many, as to reach, in truth, beyond all ordinary calculation and ordinary means of recording. Positive injury to any by its use, may be truly said, to be unknown; but cure in every case it will not. Disease and death are the common lot of man; therefore infallible systems of cure will never in the nature of things be discovered. For all that, one system may be infinitely more curative than other systems, and therefore to be sought out and preferred. The Hygeian system has undoubtedly this superiority over the common one. In the enthusiasm of unexpected recovery—a common occurrence—many have written extravagant things regarding the virtue of the medicine, but so do zealous partisans in reference to every cause in which they are engaged. Nevertheless, by the adoption of the Morisonian principles, the diseased of mankind would be unspeakably blessed, and derive benefits the common system can never confer; human happiness would be boundlessly enlarged; suicides would seldom occur; morality dependent, as we know it is, to a large extent on health, would be infinitely more promoted than it presently is, and medical expenses reduced to the veriest trifle. Mankind, and womankind also, understanding then the nature of disease and cure, would generally become their their own doctors. Simplicity in medicine would characterise this glorious era. To follow and obey the dictates of Sovereign Nature would then become the golden medical rule of practice. A millennium of healthy morality, and religion can never arise till the common destructive art of healing be overthrown; and a successful means of promoting health and life be adopted. The greatest sanitary reform the age requires is medical reform, and the medical liberty of the subject. Civil liberty is priceless, so undoubtedly is religious, and medical liberty is, perhaps, not less valuable than either. Give me civil freedom equal to my fellow-freemen, to choose my own rulers;

give me religious, to adopt what doctrines I please: and give me medical liberty to select what methods seem best to my own mind, for the cure of my own body. Away with all chartered, favoured, and monopolising systems of religion and medicine. Free trade in these should be the universal law. The State ought not to be my doctor and priest, to ride over both my body, soul, and conscience, for that is what exclusive power and privilege of this sort invariably do. Give me to breathe the invigorating atmosphere, of physical, moral, and mental freedom, that I may be able to act as a true man ever should, and not as a cringing, subordinate slave. I say let Hygeianism flourish; and so let every other system be as free to flourish, if favouring parties so desire. Such, Sir, are the liberal sentiments with which our system, as a true one, inspires us. Truth is always favourable to freedom, and ever opposed to monopoly. Monopoly, afraid of the truth, ever seeks licensed protection. If the common medical system were a true one, it would be amply protected by the esteem, approbation, and patronage of society, I am as free as the winds of heaven to accept or oppose it. He is a bigot and a tyrant who would oppose my freedom, and punish me civilly or legally if I dare to exercise it. In the clear light of nature's simplicity, who can doubt that the question of health is as simple and intelligible to all as the question of food? The great Socrates said, "that that man was a fool who does not know how to treat himself by the time he arrives at manhood." Both the moral and physical nature of his being should then be understood. He who would call me bad names because I so think, judge, and act, is a rude, ill-bred, vulgar fellow, no matter however learned. Is there anything absurd in believing in the humoural theory of disease, believing that purgation dispels bad humours from the body, believing that vegetable purgatives are best suited to the body, and in believing, from the evidence of facts and experience, that your medicines are transcendantly safe, purgative and curative? Undoubtedly not. I am now far advanced in years, and I am much pleased to give this public testimony, before my sun of life sets, to the great truths contained in this dedication to you; and in these letters to Mr. Bruce. I know they will do good, as great truths given to the public always do. These great truths will ultimately prevail, I care not through what channel, over the great and abounding medical errors of the day. Truth is eternal—falsehood and error are, at best, only shadowy and temporary. Will you be pleased, Sir, to accept this dedication in the same spirit that inspired my pen to write it? I have now discharged what I felt to be an important and a pleasant public duty. It is manifest you are the proper party to whom to dedicate this little pamphlet, as well as to express my undying gratitude to you as the chief—as the living head and representative of the Hygeian system, from which I and mine have derived unspeakable and invaluable benefits, the memory of which shall remain while life endures.—I am, dear Sir, respectfully and gratefully yours, JOHN FRASER.

VACCINATION.

Johnstone, Nov. 8, 1869.

The Right Hon. H. A. Bruce,
Secretary of State.

Hon. Sir,—As one of your constituents, I beg respectfully to submit the following statements to your consideration:—I had a child that was vaccinated in the usual way. Shortly after the operation, many ulcerous eruptions broke out on the arm, neck, and face, of which the child died. The medical gentleman who vaccinated the child admitted that its death was occasioned by the vaccine lymph. On inquiry we found that one of the parents of the child from which the vaccine matter had been taken, was affected with the Cruels, or King's Evil. The doctor admitted it was of this disease the child died. In expressing deep regret for the occurrence he said—"How am I to know for certainty the healthy or unhealthy state of children or their parents?" One other child in this locality was vaccinated from the same matter, and died as mine did. On one occasion I visited a friend at Saltcoats, with three of my daughters, who had all been vaccinated. At the time of the visit, my friend had a boy confined to bed with small-pox, of which I was not aware at the time of the visit. About two or three weeks afterwards, my daughters were seized with small-pox, from which their previous vaccination did not protect them. These unhappy occurrences induced me to study the whole question of vaccination; and I came to the conclusion, that instead of the practice being a universal blessing to the world, it was an absolute curse. I shall be exceedingly gratified if, in your official capacity, you aid in securing a Parliamentary inquiry into the real nature and

effects of vaccination, and during that inquiry suspend the compulsory law.—I am, Right Hon. Sir, your obedient servant,

JOHN FRASER.

To the above the following reply was received:—

Home Office, Nov. 10, 1869.

SIR,—Mr. Bruce desires me to acknowledge your letter of the 8th Nov.

Mr. Bruce is sorry to hear of the calamity which has befallen your family. The cause of the calamity would, however, appear to Mr. Bruce to be, not the state of the law in regard to vaccination (though it is possible this law in some of its details requires amendment), but the culpable carelessness of the vaccinator.

The Government in London have no means of making inquiry into cases such as yours, when they occur in Scotland. If, however, you think proper to send to Mr. Bruce full details (including medical statement) of what befel your child and the other children referred to in your letter, and the name of the officiating doctor, with the time and place at which vaccination was performed, Mr. Bruce will gladly receive and consider the information.—I am, your faithful servant,

John Fraser, Esq. ALBERT AUSTIN.

Johstone, Nov. 13, 1869.

RIGHT HON. SIR,—I have your answer of the 10th inst. to mine of the 8th before me. Please accept of my thanks for your polite, fair, and frank reply.

The death of the child I lost by vaccination, took place forty years ago, and so of the other child alluded to. None of the parents of these two children were affected with King's Evil. I have said that one of the parents of the child from whom the vaccine matter was taken was affected with that disease. A boy of that parent (who was once a

pupil of mine) was affected in like manner, the disease, of course, communicated by the parent. Making this discovery, it became quite evident to me, as to the manner my child caught the disease which proved fatal.

I am seventy-five years of age, and in ordinary health. I have not—I never had that disease, nor any one of an eruptive kind. My wife died a few weeks ago of the same age, alike exempted from such diseases. None other of our numerous family ever had King's Evil.

I may add to what I formerly stated, that we had a daughter who died of consumption when she was thirty years of age. She was one of the three who was vaccinated, and who afterwards had the small-pox. From whom vaccinated I do not remember (if, indeed, I ever knew), but this I well remember, that shortly after the operation she became affected with scrofula, and so continued more or less during her life. She on one occasion caught cold, which drove the scrofulous matter from the skin to the lungs, and hence her subsequent death. Knowing, as I do, that scrofula and its kindred disease consumption, are every day communicated to others by vaccination, I am warranted in strongly suspecting it was so in her case. None of my family or their parents were, or are, consumptive. With a knowledge of these facts, I did not vaccinate the last child born to us. There was no compulsory law then.

All the parents connected with these cases are, myself excepted, dead; so is the doctor, and, therefore, I can give you no other evidence than my own, otherwise I would gladly do so. During the last forty years I have known of a great many cases of disease and death occasioned by vaccination. True, vaccinators may often perform the operation improperly and carelessly; be ignorant, as they mostly are, of the condition and source of the lymph they use; but no law, however stringent, will ever be able properly to check or prevent these evils. "Pure lymph" is a contradiction in terms. No such thing exists. It is essentially corrupted matter, whether taken from man or beast —animal corruption being the very worst thing with which

to corrupt and poison the blood of a human being. Need I remind you that, disgusting grease from the heels of horses (the product of consumption in these animals) was the origin, and its abominable nature the necessary condition of Jenner's genuine lymph, which he erringly maintained would be a permanent protection against small-pox. All admit that Jenner was in this respect wrong. Nevertheless, in the face of this failure, we have a law compelling us to vaccinate our children. All parents as affected by this law, are morally bound to study for themselves the nature of that practice, which is thus legally enforced. My father was a professional chemist and druggist. I was so myself some years after his death. I have throughout life made medical subjects more or less my study Nor am I wrong in assuming that, with these, I am as well acquainted as many medical men, and, therefore, quite entitled to form opinions for myself regarding the merits or demerits of the vaccine question. You are no doubt aware that a great amount of conscientious, enlightened, and educated opinion exists against vaccination, and the compulsory law, not only in this country, but throughout Europe and America, and that this opposition is rapidly extending. In some parts of Europe the compulsory law has been repealed. I have no doubt the wise, the liberal, the popular government of our country will listen respectfully to the voice of the people on this subject, when wisely, widely, and loudly expressed. Hoping the representative of Renfrewshire, in the exalted and influential position in which he is placed, will aid in suspending the compulsory law, until the promised inquiry by Government be made into the whole question of vaccination,—I remain, Right Hon. Sir, your obedient servant,

JOHN FRASER.

Home Office, Nov. 16, 1869.

SIR,—Mr. Bruce desires me to thank you for your letter of the 13th, in which, in accordance with Mr. Bruce's request, you give him the particulars of cases of death from

disease, which, under the circumstances stated, probably were communicated by vaccination. I am to point out that ample supplies of pure vaccine matter, taken from healthy animals, are now accessible to all medical men—a state of things which did not exist at the time of the melancholy events described in your letter.—I remain, Sir, yours faithfully,

John Fraser, Esq. ALBERT AUSTIN.

December 25, 1869.

To the Right Hon. H. A. BRUCE, M.P.,
Home Secretary.

HON. SIR,—I know it is not formal for any gentleman in your official position to carry on any controversy with me on the question of vaccination; and, therefore, what I shall now write in reference to it, is not so much intended for you as for the public. Whilst I shall certainly discuss the points noted in your letters from which I differ, I will at the same time take a general view of this all-important question, to show you I have made a study of it; and that I am not carried away by that "wild enthusiasm" with which you charged anti-vaccinators in the last session of Parliament. First of all, then, let me state, that pure blood is synonymous with, and equivalent to health; and that impure blood is synonymous with, and equivalent to disease. That the blood is the living, acting, forming, governing principle of the whole body; that every part of it, nerve, muscle, or bone, acts only by, and under its authority, and possesses no self independent power of action; that every organ of the body is passive, and acts only as it is acted on by the blood; that if the blood keep pure so must the body, and if it become impure the body will also become impure; in other words, it will become diseased. Hence the transcendant importance of blood, of pure blood, to the whole body, not only thus becomes obvious, but also the propriety of never viewing that body only in its several parts, but as a whole in constant relation to this living fluid.

That cleanliness external, as well as cleanliness internal,

more especially preserving the blood in purity, is Nature's first, continuous, and last requirement for the purposes of health; therefore, whoever pollutes the body externally, or the blood internally, by introducing into it any species of defilement or any corruption whatever, is a rebel against Nature. Such conduct must unavoidably incur Nature's inexorable penalties.

That corrupted matter, in whatever way conveyed into the system, whether by the mouth, the lungs, the skin, or by the vaccinator's lancet, be that matter animal, vegetable, or mineral, is as sure to pollute the blood and injure the body, as it is certain fresh air, good water, and proper food will sustain it and do it good. The former originates disease, feeds it, and directly tends to death; whilst the latter substances originate health, sustain it, and prolong life, the nature of the produced disease or diseases generally corresponding to the nature of the corrupted and corrupting materials, whilst the precise condition of health, of the blood or of the body, must depend on the nature and quality of the materials used as nourishment.

That the common deceptive phrase "pure lymph or pure vaccine matter" is a mere solecism, a contradiction in terms; that it would be quite as appropriate to say pure filth, pure disease, pure corruption, pure rottenness, as to say pure lymph; that, moreover, this improper phrase leads to gross misconception on the part of the public as if there were really such a thing in existence (which there is not) as pure vaccine lymph or virus. No doubt the word "pure," as thus applied to vaccine matter, is meant to indicate only a state of that matter suitable for vaccine purposes (which it never is), but, nevertheless, the word so used, is not the less inappropriate because leading to confusion of ideas on this subject.

That the simple truth is—vaccine matter, be it taken from cow, heifer, horse, or human being, is essentially gross, abominable, diseased, corrupted matter, expelled by the vital force from the blood to the skin *because* of its corruptedness and consequent opposition to health.

That, by vaccination, the vaccine lymph is presumed to

be brought into contact with the small pox virus or taints in the blood (if such there should happen to be), so as to neutralise these taints and prevent their eruption on the skin in the form of small-pox.

That very often this desired prevention does not take place, inasmuch as the small-pox disease and the vaccine disease created by the vaccination, frequently appear and run their respective courses together, as two markedly distinct diseases—where then is the protection?

That if it be affirmed, the vaccine virus, brought into contact in the blood with the small-pox virus, results in the transformation of both into a healthy neutralised or harmless substance, this supposition is demonstrated to be a mistake by the unquestionable fact, that countless thousands of vaccinated persons become afterwards affected with small-pox, therefore, no such alleged transformation took place in them, nor was any protection against small-pox obtained.

That such frequent occurrences as the preceding, demonstrate there is no tendency of any kind whatever towards such neutralisation or transformation; and prove that no natural affinities exist between the two species of corruption—vaccine, and small-pox virus.

That these two humours cannot, in the nature of things, combine, and result in their own annihilation, because if they did, subsequent effects either good or bad could not arise; from nothing, something cannot be produced.

That the combination of such bad humours, were that possible, could not result in the production of healthy matter, for if it did, the new formed matter would be either blood or something in harmony with its nature and requirements—a supposition two absurd to be for a moment entertained. Two dunghills united would not alter the obnoxious characters of the united substances.

That it is not possible, two humours so uniting, as alleged, could produce anything else than what partakes of their own individual character, though in some cases the form of the united matter might be modified, but not into pure forms.

That such a union cannot be vital, because the vital

force, in the nature of things, can make no conjunctive friendship with its corrupted foes, but contrariwise, it always endeavours to expel them from the body—that being one of the functions of such force.

That no doubt two substances having affinities for each other, may chemically combine and form a third substance quite different in nature from either, but no such affinity exists between the two humours. This has been already shown—besides, vaccinators never affirm there is any such unity or affinity.

That the union, when such takes place, is simply mechanical, and that, therefore, the product of the united humours must be as essentially corrupted in nature as the individual humours themselves.

That if there be no union at all, or no coming into influential contact with each other, it follows, the small-pox humour in the blood can not be affected in any way whatever. On this supposition vaccination is useless.

That when the vital force or powers of life in a vaccinated person are weak, the vaccine lymph may not be expelled either through the skin or other secreting organs, but contrariwise, remain in the body to occasion disease—either immediately or subsequently. Vaccine virus or any other virus may course throughout the body with the blood for many years, without producing any marked effects, till some exciting cause bring the virus into mischievous operation.

That when vaccination does not take (as the vaccinators phrase it), that is, does not produce pox or little ulcers on the arms, where then is the vaccine matter? It is not annihilated. It must, therefore, be in the blood in its original state of corruption or poison; and what then? As a matter of course, to corrupt and poison the vital stream; it cannot remain therein without doing injury. The desired effect of vaccination failing (namely, the production of cow-pox), should we not watch this enemy introduced within the territories of life to discover what evil it may do, for, to a certainty, evil will be, and unquestionably is, produced by it? Can we put our finger into the fire and not be burned?

That the vaccine corruption when not expelled from the body by the vital force, may be increased by fermentation in the blood; and then take on a great many corrupted forms in different persons, according to their constitutional state, or what is the same thing, the state of their blood, producing effects corresponding to these forms, as, for instance, fever, which is very often introverted small-pox;—or, the corrupted matter may be lodged in the lungs and produce consumption—in the brain and produce insanity—on some of the glands and produce cancer, on some of the extensive membranes of the inner parts of the body, the throat, the stomach, the bowels, &c., and produce inflammation followed by ulceration on the skin and eruptions of various sorts, as erysipelas, scrofula, measles, scarlet fever: and that doing all this terrible mischief every day as the results of the blood being poisoned with the vaccine virus, why then, in the face of these ascertained facts, call vaccination, when it does not *take*, a failure, seeing it is the producing cause of so many other diseases? People vaccinate to check one disease only, and when they fail (as they constantly do) they run the risk of occasioning other diseases more frightful and fatal than even small-pox itself. What deplorable triumphs are these for the poison fiend to enjoy—nature's penalties for the violation of its own physical laws. The production of disease is as positively the result of violated law, as the production of health is the product of obedience to law.

That by the introduction of vaccine matter or poison (for that is its name and nature) into the blood, and its possible union with the small-pox humour therein, the vaccinator makes a more complex muddle of his operation, than he contemplates by the mere union of the two humours. Very few children possess really pure blood. It is tainted, in numberless cases, with other diseases than the small-pox. Vaccine matter taken from these children and communicated to the blood of other children, in like manner also tainted with other diseases, the result of vaccination is the bringing and mixing together, not merely the taints of small-pox, but of many other diseases; and if this be not

making a foul complex mess of the thing called vaccination, pray what is it? How can it be otherwise than that this corrupted mess, this combination of polluted taints, should work out its own relative foul consequences in the production of many diseases in the bodies of those so vaccinated? It is simple matter of fact that, in this way, the very worst diseases are constantly produced, aye, the most loathsome and disgusting; as, for instance, (begging the reader's pardon for naming it) syphilis!

That though the particular disease or diseases thus occasioned in the case of any individual cannot be certainly named, yet that disease must follow, is as certain as that these varied taints exist in the blood. Infant mortality has greatly increased of late years, and is still increasing. Sanitary reform very wisely says "Remove all foul matter from without and within our dwellings;" and when its eyes become a little larger, and its vision more extended, it will also say, Remove, put away forever such filthy disease-producing operations as are now described. Let there be no treating of or applying filth to filth on the absurd plea of promoting purity. Let all foul matter without us, and in any way about us, be removed, as well as all foul matter within us (what is small-pox in the blood but foul matter); let it be got out of the bodily dwelling as nature intends it should; and away with the egregious blunder of opposing nature, and shutting up the abominable matter in the blood to corrupt and disease the whole bodily house.

That if there were a similarity between the natures of the vaccine and small-pox humours, they might perhaps cordially embrace each other, magnify the influence of the united humours, and thus give increased power to the as yet undeveloped spirit of the small-pox; and thus instead of tending to its subjugation or even mitigation, this union would tend directly to its production.

That if there be no similarity between the two, they may nevertheless by their union excite each other into a state of activity, resulting in the production of both cow-pox and small-pox together—an occurrence that happens occasionally. The union of, or the bringing into contact any

two admitted evils, whether physical or moral, for the purpose of effecting good, is more likely to increase and intensify the evils in each case. Effecting good by such union is morally, physically impossible.

That as one moral evil always tends to the multiplication of its own corrupted self, so also with any physical evil—it invariably tends to the production of other evils. It is the same with the vaccine evil, for essentially evil or depraved its nature is. It cannot be introduced into a sensitive living body without sooner or later illustrating its own wicked nature. Nature's operations are invariably uniform and under fixed law. Who ever gathered grapes from thorns, or figs from thistles? Modern vaccinators are avowedly competent for this task. They produce illness to secure health. They create disease where none exists, to prevent anticipated sickness. Small-pox is Nature effecting its own purification. Modern philosophers or doctors instead of aiding nature, knock it on the head, as if they were wiser than nature, and try to arrest nature's purifying action. Is it a wonder then that nature takes revenge on their folly by inflicting on all rebels against its own authority the punishment of other diseases? Man's folly in violating physical law or the laws of health, produced and still produces small-pox. Nature's wisdom coming to man's aid, to help him out of his own blunders, exclaims, "I shall expel this internal corruption, this dangerous enemy;" but modern philosophers retort on nature and say—"We are wiser than you, we shall lock-in the enemy; we shall not let the corruption out; we shall obstruct the passage, and sing a vaccine lullaby to the internal foes that will send them to sleep forever." So said Jenner the great unintentional deceiver, viz., that vaccination would for ever protect the vaccinated from small-pox. This false prophecy throws suspicion on the whole of his brutish cow-pox nostrum, the errors and evils of which are now known to countless thousands. Thus, Right Honourable Sir, have I pointed out some reasons for my disbelief in the efficacy of vaccination always excepting its admitted efficiency in producing every sort of disease that we all

want to avoid. You shall, Right Hon. Sir, hear from me again in this matter.

JOHN FRASER.

Johnstone, Dec. 30, 1869.

To the Right Honourable H. A. BRUCE, M.P.,
Secretary of State, Home Department.

SIR,—You would perceive the views I hold of the two corrupted humours, the cow-pox and the small-pox. These views are very simple and natural—they have the aspect of common sense. Surely the physical laws of the human body are meant for man's direction and guidance. My views are formed in the light of, and in subordination to, these laws, from which, indeed, they are mere inductions. All methods of treating the human body (and they are many), and all legislation that would force the adoption of such methods on the community, if opposed to physical law, I hold to be wrong, and never productive of real good. The authority, the voice, the laws of my own nature, are to me paramount, supreme, and above all human authority. My rule of judging is—follow, assist nature—*never oppose it.*

The philosophy of morbid humours in the human body, or in the bodies of the inferior animals—humours innumerable and ever changing in form, nature, and effects—no person has hitherto sufficiently described, because little studied, and therefore little understood; and yet that knowledge lies at the very basis of a sound pathology. Such being the case, all we can do is to reason on general principles, and general results that come under our notice as connected with the diversified working of these humours. In studying this vaccine subject, there are *three* things that must be attended to, not merely the nature and effects of the vaccine and small-pox lymph, but the nature and influence exercised on these humours by the *vital force* existing in every living being. The influence of this force is to a very great extent overlooked by vaccinators, and, therefore, they arrive at wrong conclusions regarding their practice.

The function of the vital force is to drive all foes to health and life out of the body. Sometimes it succeeds and sometimes not. In my last I pointed out the evil consequences of non-success in the case of non-successful vaccination. When the vital force fails to expel the vaccine lymph from the blood, the lymph consequently remains in it to do mischief in the production of various diseases. Pray, how can a poison remain in a sensitive human body without doing harm?

Let me now, Sir, allude to the *successful* action of this *vital force.* We vaccinate the arm, and in a few days ulcers are found on it. This is called successful vaccination, the very thing wanted by the operator. Now, what is the philosophy of this operation? A poisonous fluid is introduced by the lancet into the blood—a direct assault on nature—a direct violation of physical law, and what then? Just this—the preservative action of the *vital force* comes into play to expel the poison, and when successful it is driven back to the very spot where it was introduced. Hence the newly formed ulcers on the arm that often follow vaccination. During the struggle between the force of the poison and the force of life, a heated or feverish tumult is set up in the body, sometimes convulsions, subsiding when the poison is expelled, the victory ending in favour of the vital force. A fever in all cases is simply a vital effort to expel morbid humour from the body. Now, what has the vaccinator gained in this case? He wanted his poison to face up to the small-pox poison in the blood (if any) and produce on it, as he thinks or calculates, a neutralising influence (a mistake though); but the vital force, ever wiser than the vaccinator seizes the obnoxious vaccine poison, and carries it, as I have said, out of the system, leaving the patient as regards small-pox just where he was before the poison was introduced. The cow-pox poison ulcerates the arm, whilst the small-pox poison (if in the blood) remains where it was, and when an epidemic of small-pox takes place the patient, notwithstanding the vaccine trick, is quite as liable to be seized with it as if that empirical trick had not been performed. When the power of nature fails to throw the

vaccine poison out of the body, woe be to the patient. Its retention will be to him the source of many subsequent evils, and often, often alas! of death, the sufferers commonly ignorant of the true cause of their illness. These are the penalties of violated nature, inflicted because of our transgressions.

Physical law shuts up the blood for safety within three coated vessels. To open them with a lancet is a violation of that law. Common bleeding is now being abandoned, because, as a violation of law, terrible punishments ensued, sometimes sudden, very often a lingering prolonged death. Physical law prohibits the use of poison in the body. To introduce the vaccine poison is a violation of that law. If a drop of our own blood, after being drawn out of the system a short time, be injected back again, it is then a poison and operates as such. Any foreign substance introduced into a vein, injures and poisons the body. What else can vaccine poison do? Animal corruption introduced into the blood, is to it the worst of all poisons. Oh the humbug of *pure vaccine* matter, as stupid in language as it is senseless in science! Physical law wants to protect the vital force, wants to exalt by natural means the powers of life. To introduce vaccine poison is a direct assault on that force, on these powers, and of course a violation of that law. Physical law wants the blood to be invariably pure. It is a violation of that law to make it impure and poison it. Poison means death—it is the foe of life—give it to rats if you will, but do not trample down physical law by introducing it into the vital stream of a human being. Corruption, indeed, from the teats of a diseased cow—corruption at once abominable and disgusting from an inferior animal introduced into the blood of the superior, the higher animal man with his finer organisation. Shocking! Do we forget that humours produce effects corresponding to their own nature? The humour of a mad dog in human blood will make a human being bark, bite, and act like a dog. The humour of a diseased brute, a cow, in our blood, tends directly to brutify and lower our nature, when that humour remains in the blood, as in the case of non-

successful vaccination—tends to injure, to lower, the exalted tone of the human organism. Physical law prohibits disease in the human body. Is it not a violation of this law to produce a disease in a healthy person? Is it not ridiculous to do this, on the plea of preventing some anticipated future evil that might in truth never happen, and though it did happen, I have in my previous letter shown vaccination would not prevent the evil, but rather create many others, and directly predispose the system to even small-pox itself by lowering the powers of life. Man, morally and religiously, would fain be wise above what is written. Man physically, would also be wise above the code of laws written on our bodily frames. Obedience to these is the true and only road to health—disobedience, in every instance, the direct way to secure disease and suffering. Justify the violation of one law, and you may justify the violation of one and all laws. What then is the use of instituting such physical laws if they may be set aside by presumed and presuming human wisdom—rather human folly?

A law means a law-giver—a blessing for obedience and punishment for disobedience. God is the law maker, the creator of our law-formed bodies. Such law to my apprehension has a divine authority. It is the law of God, not man. Law breaking vaccinators, I obey you not. To the law and to the testimony of my own physical constitution I appeal for guidance, as the voice and will of God to me. All rebels against this testimony let me disown. Long ago doing evil (morally) that good (fancied) might come was condemned. Is there not analogous harmony between our moral and physical natures? The law that applies to the former must undoubtedly apply to the latter. How daring then to do evil physically that good (only fancied) may come. Vaccine lancet, in the light of these glorious truths, I trample you beneath my feet. Pointed with poison like an Indian's arrow you make murderous assaults on human life. Dressed in a little brief authority, and countenanced by the deceptious trappings of custom and fashion, you are, as a sanitary instrument, a wretched

failure, and a spread out net to entrap the unknowing and unwary. Your highest merit is like the bite of a rattle-snake with its terrible consequences. In discussing this subject, I insist on the supreme unbending authority of physical law. To the law and to the testimony of my own bodily system I look, learn, and obey. The man of science in his gigantic strides over the face of nature in search of discoveries, takes as far as he knows law for his guidance. Law stands related to the facts he wants to discover. Should facts present themselves first, he then infers their existing controlling relative law. He never maintains the reality of a fact that is in direct opposition to ascertained law. Either the one or the other he must give up as untrue or false. Between natural phenomena and natural law he knows there must be harmony. Any one physical or divine truth can never be in opposition to any other such truths. He never in the prosecution of his studies dreams of charging unerring nature with contradictions. The mental philosopher, in studying the various powers of mind, knows their harmonious relation to each other, and that on their harmonious operation depends their finest, healthiest, and highest manifestations. If the action of any one were faulty or diseased, he would never propose to destroy or break the law of another faculty to cure the error. If a man persistently broke some moral law, would any moralist propound the breaking of another moral law to cure the previously incurred evil? In like manner if some physical law were broken, and disease consequently induced, would any wise physician tell us to break another physical law, to cure the disease consequent on the law first broken—that is, curing one disease by creating a previous one? Yet this is the very soul and substance of the vaccinator's system. He avowedly breaks physical law, and creates cow-pox disease to cure small-pox disease; and if right in one case why not in all? Why not work out this practice into a consistent system? If the vaccine practice has saved millions of lives, why not propose to cure every disease by the creation of some other disease? If right in one case it would be right in all. The French

doctor was a shrewd fellow when he proposed to inoculate the innocent with *syphilitic* humours (readers, blush) to protect (notwithstanding of licentious intercourse) the sinner against the consequences of his sin! And Jenner-like too, he petitioned the French Government for a pension to reward his discovery, clearly founded in the mad philosophy of the vaccine school.

Now, suppose a disease in the blood, and that it is right and proper to create a *second* disease to cure it, would there not be the same propriety in creating a *third* disease to cure the second, and a *fourth* disease again to cure the third one, &c.? We make a present of this grand argument—this *reductio ad absurdum*—this precious discovery, to museums of vaccine absurdities, for which we shall, unlike Jenner, patriotically ask no pension.

The grand vaccine principle of doing evil physically, that physical good may come, is certainly in nice harmony with the principle and practice of the thief and robber. They break the governmental and moral laws of the country to do good to themselves, by appropriating to their own benefit the property of other people. If, on the one hand, we condemn this latter sort of immoral philosophy adopted by the lawless, why not equally condemn the former? Why not uphold in the spirit of a sound philosophy the great vital principles and laws of our being, which too many of us do not seem to know, and, therefore, practically disregard? A true principle or law of life can be nullified by nothing in the wide world, can never be broken with impunity—no, never. A false anti-natural theory (as the vaccine one is) cannot be rendered true by all the figures the statician can muster. The figures adduced may and do, when properly examined, prove false even in this case; but living principles and laws never. Putting rotten, poisonous, unhealthy matter into a healthy body seems, in truth, to be the perfection of insanity, of which practice, sound sanitary philosophy, should only feel ashamed; and by and by it will. Poison the blood of a little innocent helpless child, and then we may properly ask a satanic blessing on the act—never God's. I once saw a good man at the

bedside of his sick-child, holding in the one hand medicine, with the other upheld to heaven, praying for a blessing on the medicine to be administered. And why not? Take this other case. Here stands a vaccinator beside a lovely, smiling, healthy child. He steeps his lancet in the beastly cow-pox poison. He holds it up with the one hand, and, holding up the other, he reverently (?) prays he may be assisted to use the lancet properly on the child's arm (it is often used otherwise), prays that the beastly humour from the cow, about to be introduced into the living blood of the child, may be efficacious for the suppression of small-pox, and he gives grateful thanks for the blessed discovery by which Jenner got £30,000 for declaring a gross untruth, that the poison would for ever secure all from small-pox who used it. What a blasphemous prayer! And why not? It is quite consistent with the disgusting practice. And, pray, what was Jenner's boasted cow-pox matter? Listen, ye deluded mothers who admire the vaccinating charm. Look at that horse there, as lean as death, breathing like a suffocating asthmatic patient, limping with diseased legs as if about to fall. Look as his heels swelled like a monster turnip, excreting the most abominable stinking humour. Now mark, this horse is dying of consumption! The abominable sickening humour, or *grease* as the horsemen call it, is consumptive humour. It is taken and introduced into the blood of a cow. By and by the cow sickens and fevers; and is it any wonder? Ulcers break out on the cow, called cow-pox, the product of the consumptive horse-grease. Nature tries to cure the ill-used, the poisoned cow—it drives the abominable matter to the skin; and then it is carefully collected by the vaccinators from the ulcers, and with that precious stuff, sweet elixir of life, Jenner poisoned as many helpless children as he could obtain. This was the precious humour, double distilled from horse and cow; and then distilled afterwards or filtered ten thousand times over through the bodies of human beings, contaminated, at the same time, with the numberless taints of other diseases often inherited by them; and behold, Right Hon. Sir, if you only can look at

such a disgusting picture; this is the precious pure lymph, ye mothers put into your children's blood; and congratulate yourselves on the profundity of wisdom and wonderful science this practice displays. Your children are well till vaccinated; and after that, disease of one sort or another commences its destroying career, whilst you little dream of the hidden connection between vaccination and such disease. The lymph, that gentle name fitted to conceal its rotten heart, rapidly changes when kept a few days—being nothing but corruption, it speedily rots and decomposes. Such are the beautiful conditions in which it is perpetually used. It is bought in, and brought from the London cow-pox and other markets, the buyers utterly ignorant of its origin, whence it came, and what its real nature and state. The governmental authorities sometimes say, Vaccinate from arm to arm—now they are saying, Go back to the cow to escape the transmission of human diseases. Now, again, the cow is abandoned, and we are to take the poison as formerly, from arm and arm. Was ever medical insanity worse than this? Sometimes they tell us to use the lymph in one state and then in another—sometimes they tell us to cut deep and sometimes shallow—sometimes they tell us, as you, Sir, have done, that some vaccinators, in ignorance, spoil the job and kill the patients. Sometimes they say vaccinate when the child is one, two, three, six, twelve, or fifteen months old—sometimes they say do it every year, or seventh year—sometimes they say we must occasionally do this, all of us, young and old, through life. Contradiction thus reigns supreme in the vaccine school; and no wonder, seeing it is so completely destitute of sense, or science, nothing in truth but a piece of mere blind, irrational empiricism, a disgrace to the philosophy of the present age.

Right Hon. Sir, to you, whom I now respectfully address, I do not want to be rude or uncivil; but I, as a parent. have suffered severely by the accursed poison; and I have a parental right to speak out in no meally-mouthed apologetic terms, but rather in the strongest condemnatory and indignant language. I have abundance of evidence, and the opinions of the highest authorities at my finger

ends, to prove all I have said; and before I am done with this correspondence, they may be produced. You, Sir, are a high-placed legislator. The British constitution you have to protect, as well as to enforce its laws; and you do not permit the violation of any one of them by the people, no, not one—if you can prevent it. Should any person violate one of the laws of that constitution to the injury of the body politic, would you sanction the gross violation of another of your constitutional laws, also doing injury to the body politic, so as to cure the primary evil? You would not, Sir. These laws are but of human origin—the physical laws for obedience to which I argue—are of divine. Though human, you sanction not their breach, but the other, though divine, you and the vaccine school repudiate. If you insist on uniform obedience being given to *your* inferior and imperfect human laws, why not insist on uniform obedience to the superior, the perfect laws written on my physical constitution by the finger of God? Nay, Sir, what is worse, you make a law to compel parents to vaccinate their children, that is, to violate the laws of God, which they can clearly see written and read in the book of that constitution. Is this not shocking? Your burglarious apologies as to doing evil that good may come, you would repudiate in your own halls of judgment, and do you think they would be sustained in the court of heaven? Is the practice of that court more loose and imperfect than it is in yours? You are loyal to the laws of men, and disloyal to the laws of God. You institute a troop of rebels —thousands of them—in these lands for which you are Home Manager, Director, Secretary, and tell them to go forth and seize on the little innocents, and by force poison their blood, trampling down the defensive battlement with which our bodies are guarded by the sovereign, sacred authority of physical laws. One of your legislators, a doctor, too, told you to your face in the House of Commons, it was a law to murder children. You rifle my pockets—you thrust my person into prison, and treat me like a vile felon, because I refuse to violate physical law, the law of my Maker—refuse to poison the life-blood of

my child at the bidding of your imperial blood-tinged statute. And this is free Great Britain! This is Christian Government! A great many have already been fined and imprisoned in England, mothers as well as fathers, for refusing obedience to this bloody statute. Several are imprisoned at this moment. Multitudes of public meetings in England have lately protested against this law. Many of the English Board of Guardians nobly refuse to execute it; and all your Government yet says is, to tell the people, as you have told me, to wheel about from the arm to arm system, and dance Jim Crow before the cows which are now destined to execute a physical miracle by procuring us pure lymph, namely, the rotten, stinking cow-pox, engendered on their poisoned bodies.—I am, Right Hon. Sir, your obedient servant, JOHN FRASER.

To the Right Honourable H. A. Bruce,
Home Secretary.

SIR,—In my last I pointed out the gross violation of physical law (to my apprehension strictly divine) which your compulsory vaccination necessitates; I pointed out the criminality (that is the right word) of communicating a vile disease to healthy children, as a proposed remedial agency (which it is not) against the anticipated evil of small-pox; I pointed out the incontrovertible fact, that it is impossible to violate nature's laws without incurring nature's penalties; and that these penalties in the form of diseases must, sooner or later, follow the reckless, the daring attacks on the living principles, on the powers of life, by your governmental troop of heaven-opposing vaccinators. Nature, expressing its own sovereign authority over its own bodily domain, seizes on a suitable opportunity, or condition of that domain to expel small-pox humour from the blood to the skin; and in the light of these facts what do you do? In effect you say:—"Nature, you are an old fool; not only old, but imbecile—not only imbecile, but incompetent and dangerous for the task you are undertaking, whereas we, the Government of Great Britain, are

wiser than you, know better what to do than you, and determine to set aside your authority by setting up our own in your very teeth, and pushing you out of the way. We know better than to aid you in expelling the foe. We will save you the trouble, and quiet the foe in his own bodily den. By our own governmental authority, and in the name of the Queen, we forcibly cut up the veins of the people, and introduce into their blood, at the point of the blessed lancet, a humour we admit as gross, nasty, and filthy as a dunghill (but never mind that); we gull ourselves and the people by calling it *pure*, the fact being that the more impure and abominable it is, the better does it answer our purpose. This is evidenced by the fact, that we take that humour from the very fountain-head of animal corruption. Nature, we appeal to yourself, if, in the whole range of animal refuse, there be anything so stinking (that is the right word, mind) and so abominable to our senses (that is true, say the horse grooms) than the humour that oozes from the greasy heels of a consumptive horse for the discovery of which, with its small-pox curing consequences (bosh) we gave the discoverer £30,000. Such is its mystic charm, its sanitary influence that we have only to insert a trifle of it into the blood, when lo and behold! away go the small-pox humours (to be honest we cannot tell how) like the mist of the morning, never more to be seen (not true), and then outshines the sun of steady improved health the blessed result of our ever successful practice. No doubt this is like sending the Devil to cast out Satan. The wild anti-vaccine enthusiasts say it is jumping out of the frying pan into the fire—but never mind, we can do the dirty trick (for it really is so), we can supersede you, nature—great as you are—we can prove your wisdom to be folly, and instead of helping to expel an enemy from your own bodily house we usurp your authority and lock him within your own territory, but as to future evil consequences we have only to pooh-pooh them and go on with our compulsory operations, devoid, as we must confess they are, of rhyme, reason, or philosophy. But never mind, our Dr. Symond of the Medical Board is a profound arithmetician

He can artificially arrange tables of figures to make us all right (why not? he has a capital pension) and our anti-vaccine foes all wrong."

Right Hon. Sir, you may say this satire proves nothing. I suspect, Sir, there lies under it the savour of truth and life—under your system, the savour of falsehood, disease, and death. You, Sir, your system would, I daresay, approve of what a French doctor once said—"I am a blind man with a club-fighting disease, if I strike nature on the head I kill nature, if I strike disease I kill disease—'tis all chance." Sir, though I thus address you as a staunch vaccine and compulsory law supporter, I am glad to know there are high men in the Cabinet who, whatever they may think of vaccination by itself, are opposed to the compulsory law; and I will cherish the hope you also will become opposed to it. You lost your seat in Wales, and the *Times* said your sanitary proclivities (alluding to the vaccine compulsory law) was one of the causes of your defeat. This, however, whether true or not, is a very small matter.

We gave you a seat in Renfrewshire, for which you were no doubt surpassingly thankful. You will find not a few good men and true who would estimate your representative character much higher, if you were a true Liberal on this subject and sent your despotic compulsory bill to the snuffsellers. France, so long a despotic country, had its compulsory law too, but Napoleon seeing its evil effects rescinded it—in this respect, at least, setting you a good example. Prince Arthur, no doubt a well vaccinated person, some time ago caught the small-pox in Scotland, and, after his experience, will very likely put a small estimate on your compulsory law, and be very glad you rescind it. The Countesse de Noailles sent a copy of a work written by an eminent German, Doctor Nittenger, against vaccination, to our Queen. She gave it to one of her physicians, Sir W. Jenner, and begged his attention to it. This is no relative of *the* Jenner, the reputed discoverer of vaccination. I say reputed, for he was not, after all, the discoverer, but Benjamin Jesty, buried in the church-yard of Worth in Dorsetshire. His gravestone to this day states he was an

upright, honest man, particularly noted for having been the first person known that introduced the cow-pox by inoculation, and who for his great strength of mind made the experiment from the cow on his wife and two sons, in the year 1774. When the petition of Jenner was before the Commons for a pension, Sir Shaw Lefevre opposed the petition, affirming that Jenner was not the original discoverer, but jobbery triumphed, as it too often does in that House. I am hopeful Dr. Nittenger's most able work will open the eyes of Sir W. Jenner to the enormous vaccine fallacies propagated by Jenner. He has not yet expressed his opinions—they might be useful to the world were he to speak out, and perhaps he yet may.

Right Honourable Sir, you very kindly and politely sympathise with me in reference to the evils caused by vaccination in my family; you inform me the state of matters in reference to it is now altered, and that pure lymph can now be obtained, meaning, I presume, from the cow. That such a gross fallacy should be uttered by you, Sir, in your official position, and more especially in reference to your special and personal support of vaccination and the compulsory law, is deeply to be regretted. It is, however, a gain to the *anti-vaccine cause* to see the ground of the vaccine system so often shifted (as pointed out in my last),—a proof of its inherent rottenness; it is a gain, a great gain to admit, as you have in effect done, that human diseases may be transmitted by the vaccine poison; but it is a great blunder to talk of pure lymph being obtained from cows, by the use of which these diseases may be prevented. I have already, in many ways, pointed out the wretched absurdity of this false assumption as to pure lymph; and now let me look at this brutish cow-aspect of the question. I understand that a stock, or a succession of cows, is kept up in London, under the diseased influence of small pox, so that the cow-pox merchants, whoever they may be, can obtain for the public market a supply of cow-pox poison, to poison the innocents. Observe, Sir, what I say—*poison* for that is its true name—animal poison! In the first place, then, is it not a most striking historical fact

that, in the nineteenth century, such an establishment of diseased brutes should be kept to cure a disease in human beings? Is there not something in the very outset of this enquiry, in reference to such establishments, to stagger the enquirer, and make him regard the whole thing as the sheerest imposition and humbug? I use this vulgar term advisedly, for a practice so intensely gross, absurd, and vulgar, deserves to be correspondingly described. Right Honourable Sir, are you not aware that such a thing as spontaneous cow-pox is hardly known in this country? It has, long ago, all but died out. Whence, then, comes your cow-pox poison? Well, I can tell you. Pox matter, or poison, is taken from the arms of human beings affected with the pox disease, and transmitted by inoculation into the blood of the cows. What then? They sometimes (not always) become sick and diseased with pox. It is hardly fair to call it cow-pox—human-pox would fit better, because the disease is produced by human-pox lymph, transmitted to the blood of the brutes. Now, Sir, I protest against this deceptious practice. You are a Jennerite, and why do you not follow out Jenner's principles? He affirmed the integrity and real value of his plan consisted in beginning with the horse grease. He was absurd enough to call it a small-pox humour, identical with the small-pox itself (but never mind this absurdity). What more was to be done? Why this—we were to transmit the small-pox humour from a human being to the blood of the cow, to disease it, and produce cow-pox on the cow; and then, from the cow again to vaccinate human beings. Such was the beautiful, the cleanly, the pure (aye pure) process of Jenner; and why do you not honour his name and system by following it out? Listen now, sir, I pray you, to the blast of my Scottish trumpet. You will find there is music and harmony in it worthy your attention. Take my advice now—it will cost you nothing. Add instantly to your medico-cow college, some consumptive, dying horses; and let the grease at once be got from *their* heels, so as to transfer to the cows. This, sir, is the real Jenneric trick; and do not mock the public by a false one. Your system will

then be at once beautiful—consistent, and most assuredly harmonise with Jenner's. Do not talk to me about *pure lymph,* till you adopt the whole wonder-working, excellent plan of the great, immortal, pensioned Jenner! Were he alive, he would either condemn your system, or admit his own was wrong. Aye, but after all, the musical ring of pure lymph, which you say is to charm away disease, evidently delights and charms your ears. Well, then, instead of beginning, as you should, with the horse, your new system begins, after all, not at the cow, but at poxed children! And, pray, Sir, are *they* all pure-blooded? Are they free from the taints of common diseases? They have been vaccinated, but with what? Why, corrupted lymph from other children, and then again from other children before them, through multitudes of human corrupted sources! What a muddled, diseased mass of lymph, from these numerous children, have you to begin with. You begin your vaccine work in gross corruption, and pray in what else can it end?—like produces like. You well know diseased taints will descend through the blood of numerous generations. You want to get quit of the transmission of human diseases, and behold you catch them, and cannot avoid catching them, through and by the poxed matter of the children from whom you gather your new-beginning store of precious *pure lymph*—aye, *pure* lymph, with which you are so charmed! Now, on your plan, this is so much to begin with—certainly it is not a good beginning—how can it have a good end? Oh! but the cow is to purify the lymph! What a wonderful discovery! Yes, indeed, this is the silvery sound with which you want to charm our ears. Poor cow, you passively receive the base, the grossly corrupted and corrupting human humour into your blood, and what else can result than the corrupting of that blood? Sometimes the power of life sets up a rumpus and fever in your system against this gross insult to, and assault on, itself. You, poor cow, become for a time very sick—very ill. The poison ferments and multiplies itself in your blood, till you are all on fire. Poor cows! how humane, and kindly, and Christian is this treatment you

receive from man! But Nature, not to be done by this trick, sends the poisonous pox-matter to the skin of the maltreated brutes—to their udders—to the teats thereof; and then great is the joy of the cow-pox merchant-men! They then collect the merchandise for the market. It is like the Birmingham razor—only to sell; and if they only get quit of it by sale, they care little about its quality and ultimate effects on those who use it. *Pure* lymph, is it, Sir? What monstrous delusion! Is it not rather the product, the offscouring of internal disease? Is it not wrung and drawn from the blood of highly diseased cows? How, then, can it be pure? Impossible—impossible, Sir! Abominable dunghill corruption it is, and nothing else. The human lymph, in circulating through the cow, you say, will get quit of the taints of human disease. Who told you—how do you know, Sir? This notion of yours is a comparatively modern idea or proposition; but it wants a broad basis of experience to rest on—none such exists. Your theory is worthless—besides being, in the very face of it, irrational. The pox virus, communicated to the cow's blood, is not annihilated—the virus, as often tainted with other diseases, will not, cannot be annihilated, cannot be converted into harmless humours. In the excited turmoil of life and nature, contending against the presence of these poisons, they may indeed be mixed, multiplied by fermentation, and modified in their character, but will not, cannot, verily be the less a mere mess of corruption, which, as being so, is driven outwards, by the vital power, to the skin of the cows. Pretty *pure lymph* indeed, Sir! Am I to be gulled by such a mad proposal as this? No, no! But what of the health of the cow? Is it an animal with everlastingly pure blood? In its wild state it may very much be so; but is it so in its domestic unnatural condition? Verily not! Its diseases are numerous, aye, and common too. Here they are—fever, simple and inflammatory, as well as its low sorts—malignant catarrh or murrain—malignant diseases of the throat and windpipe—diseases of the lungs, or pleuro-pneumonia—consumption—heart disease—affections of the liver—jaundice, or yellows—the madstaggers—phrenitis—thrush

—rheumatism—palsy—epilepsy—St. Vitus' dance—lock-jaw—mouth evil—footrot—warbles—foot and mouth, and many hideous skin diseases. And these are the animals to purify human lymph, are they—subject, like man himself, to a great many ailments? Well, then, how can the cow-pox merchants select cows to be thoroughly pure-blooded and disease-exempted? Impossible, Sir, with all the care they can exercise, so that, in regard to this view of the subject, we not only have the sweet prospect, so invitingly held out by you, of getting the *pretty pure* lymph from the cow, the representative, as it is, not only of the pox itself, but of the taints of other human diseases, with what? the blessed addition of taints derived from the numerous diseases of the cow itself! Hurrah, then, for the new invention—for the *new-pure* lymph of the British Ministry, the Home Secretary, and the British Vaccine School! Such, alas, is the transcendent delusion seriously proposed to rational people; but stop, what is to become of the successive batches of poor poisoned cows, made sick, ill, and diseased for man's sake—rather man's folly and wickedness? Is it not infamous thus to ill-use the innocent and unsuspecting brute beasts? To disease them, and hurry them to death by disease, is the sheerest cruelty! After the human cow-pox experiments thus made, what is to become of the cows? We may be sure they will, in course, find their way to some of the flesh shambles; and, then, next to the tables of the flesh-eaters, to disease them also, as the grand tragic *finale* of this wonderful invention. Alas, how poor humanity, under the guise of wisdom and science, is gulled, deceived, and sacrificed, and too often from the vilest selfish motives.

Right Hon. Sir, you know that during the last century inoculation of the natural pox was the common practice. It was hailed, and sanctioned, and practised by the highest medical authorities of the country. It was in the end discovered to be a hoax, a fraud, and a cause of perpetuating small-pox, instead of a preventative; and the result was, as you know, that your Government prohibits the practice under heavy fine and imprisonment. The time will come,

by-and-by, when the Government will abandon its medical vaccine practice and deceptious statistics—abandon its cow-pox nostrum, perhaps prohibit its use by pains and penalties, and wisely direct the attention of the public to sound sanitary remedial measures, instead of forcing an absurd medical theory down the throats of the people—certainly a most disgraceful proceeding. As well may Government compel me to adopt any assumed religious theory it pleases, as compel me to adopt a medical, bringing us back again to the age of physical torture, thumbscrews, &c., to satisfy tyrant authorities. Specimens of this torture we indeed have already in the detestable compulsory act, and the fines and imprisonments it is daily imposing.

Before I am done with this correspondence, I have yet to review vaccine statistics, the political aspects of the question, especially in reference to the despotic law, and produce high authorities in support of the views I have maintained in these letters. With cases of the evil effects of vaccination I could fill up numerous volumes. Their name is legion.—I am, Right Hon. Sir, your obt. servant,

JOHN FRASER.

To the Right Hon. H. A. BRUCE, M.P.,
Home Secretary.

SIR,—As suitable to my subject, I beg to refer to the reported circumstance of small-pox raging just now in Greenock, making a mockery of your assumed vaccine protection against that disease. I may presume that, as the result of your compulsory law, the most of those, if not all, who are presently affected with small-pox, have been regularly vaccinated, and to no purpose, it appears. The very fact that thousands of the vaccinated becoming subsequently affected with small-pox, is a proof there is no protective virtue whatever in vaccination; and that the theory is a gross imposition on the public. If there be something in the vaccine virus or poison that has a direct and destructive relation to small-pox taints in the blood, why then does it not uniformly act in destroying these

taints, and preventing for ever the small-pox? *That*, you know, was Jenner's theory. If the vaccine virus when introduced to the system, be brought under physical law, and directed by law to destroy the small-pox taints in the blood (this is maintained by vaccinators), why, I ask, does it not destroy them? If so under law, as you say it is, then the result in saving from small-pox, as you pretend, like all law, should be regular, consistent, and general; but is it so? The very reverse—proving that the existence of such an assumed law is untrue; that in truth there is no such saving, protecting law in the case; proving also that vaccination is a mere empirical, blind trick—in a word, a mere leap in the dark. I ask again, Sir, when vaccination fails so often, as it always does, on what grounds have vaccinators any right to affirm that small-pox (very often not following vaccination) is *prevented* by vaccination? The evidences that it does not so prevent are numberless, and, therefore, the obvious induction is, that the so-called prevented cases have not resulted from vaccination at all, but from some other causes. There is no getting quit of the soundness of this induction — an induction which undermines the whole will-o'-wisp theory of vaccination! Epidemics of small-pox, like epidemics of other diseases, are from time to time marching over the country, sometimes alighting on this locality and sometimes on that, no mortal being able accurately to tell how or why—I mean as to their remote causes. The laws of such epidemics are as yet involved in mystery. Sometimes their visitation results in mild forms of diseases and sometimes the reverse. When the nature of the epidemic is to excite small-pox disease, the vaccinated and the unvaccinated *are, on the whole, affected alike.* What, then, is the use of this vile puffed-up vaccination? The power of these epidemics tramples your viccine trick under its feet as beneath its notice. "Oh, ho!" exclaim the vaccinators. "We can prove from our mystic figures that, in epidemic visitations, the unvaccinated are more affected with small-pox than the vaccinated—there's a smasher to your arguments—there are stubborn facts set against your boasted philosophy!" Just so, gentlemen!

Don't hollo till you get out of the wood! Let me now tell you (listen now), I can at pleasure present you with tables of figures taken from the books of the London Small-pox Hospitals to prove the very opposite of what you now affirm; prove (mark this, I pray you), that in epidemics of small-pox, the books of these hospitals tell us the vaccinated of their small-pox patients, are more numerous than the *un*vaccinated. Yes, I can, and no mistake. There, now, is a Roland for your Oliver. There, now, gentlemen, the statistic argument adduced on *your* side is eaten up by the statistic argument adduced on my side. Nor is this all, gentlemen; I can greatly broaden the area of my statistics and argument. I can cross the English Channel—slip to Paris—open the books of small-pox statistics there, and what do I find (look sharply gentlemen), why, that the sections of France least vaccinated are most exempted from small-pox—and that the sections most vaccinated are the most affected with small-pox? Yes, gentlemen, there is another clincher to your argument. I am ready, if you please to accompany me, to take a *Cook*-ing excursion with you throughout Europe (in some parts of which the compulsory law exists, in some parts it has been rescinded, and in some parts no law on the subject ever existed), and when you turn up statistic tables there in your favour, I will, I can, in quick time turn up tables against you, so that the doughty figures sometimes tell exactly the opposite tales you tell. Pray, now, what is the use of such a line of argument as this? How can it settle the question? You insist on me to swallow *your* figures; and I may insist onyou to swallow mine. Are we any the wiser in playing at this tricky game of contradictions? Well am I aware you have not a peg to stand on in your cause but these figures. You can no more meet and controvert the mass of natural, philosophic arguments I have adduced in these letters, than you can puff out the Aurora Borealis. Figures, figures, very often cooked for the purpose, are the all-in-all of your blind man's buff system or argument; but even here you can be met and overturned on your own flimsy figurative ground. Just take this Greenock case,

now reported in the papers. Suppose all the sailors vaccinated, and no small-pox to ensue—it might not ensue, even though they should not be vaccinated. Well, but suppose no manifest injury to result immediately after the vaccination (it may, however, result many years afterwards), all this would be trumpeted as splendid evidence of the protective power of vaccination. Now the fact is, there is no more real evidence in this assumed favourable case, than there would be evidence in the assertion that a binweed is a cabbage-stock. How? Because counter evidence is at hand to stultify the preceding supposition. Napoleon, some years ago, ordered some of his regiments to be re-vaccinated, just as in the case of these sailors, and, mark the result, gentlemen—many of them died, and others had to get their arms cut off by reason of this poisonous operation, I say by reason, for there was no doubt about the matter; and the wise Napoleon (wise certainly in this case) countermanded his previous destructive order. Now, if you please, set the French case against the Greenock one, coming off, as it may do, without any *apparent* (I say only apparent) bad effects. You say the vaccination of the sailors is a good thing. I say the vaccination of the soldiers is a bad thing. Look at the opposite conclusions. There is this difference, however, between us, gentlemen, which makes for my argument or induction, and against yours. The evils of vaccination in the soldiers' case were flagrant, manifest, and acknowledged. The assumed anticipated good in your sailors' case is a mere myth, without a particle of evidence. I thus speak because the state of the sailors might have been the *very same,* even though they had *not* been vaccinated. What then is the worth of your argument? Remember also that vaccination, on your own principles, is not protection at all; and, therefore, your experiment with the sailors is only, in the light of these principles or admissions, a hap-hazard affair altogether. How many of the public will remember the late *Sir Eardley Culling,* a most religious gentleman, who, acting under the fanatic cry of re-vaccinate, re-vaccinate, year after year, ordered all his domestics to be so vaccin-

ated; and consistently set the example himself in his own person. The result was, he fell a speedy victim to the vaccine poison. Such cases are abundant.

Well, then, suppose these got up tables should sometimes present conflicting appearances and lead to contradictory conclusions, which may indeed happen, or apparently happen, what is to be said or done in the matter? Let it even be alleged that both parties cook and arrange the figures to suit their respective purposes, is there, under these circumstances, no other sure way of looking at the question? Yes, there is. We can appeal to the numberless cases of positive injury effected by vaccination; we can appeal to the many physical laws violated by the practice, and the infallible certainty of incurring the penalties of such violations; we can appeal to the facts that poisoned blood must produce poisonous consequences. If there be truth in nature, this must be truth. We can appeal to the facts that numerous and varied diseases are communicated by and through the vaccine virus; we can appeal to the unnatural, disgusting nature of the practice itself, manifestly devoid of sense, science, and rationality; and then, taking the whole of these facts together—facts, not theories at all—facts based on immutable physical laws, we can at once safely conclude that vaccination, on the very face of it, must be a pernicious thing, and have pernicious consequences. Those who deny this, may as well deny that sunlight is a blessing, that the dews of heaven refresh nature, and that heat and rain impart vigour and life to the vegetable world. We can base our views on, or derive them from, the unvarying truths or laws of nature. Mere arrays of conflicting figures can never delude us—never lead us astray. We stand on this high and solid platform, and cannot be moved or thrown down. So standing, we exclaim, Away with the compulsory law!

Well, but the Greenock sailors are to be kept safe from all such small-pox casualties. They are to be kept safe from the ugly consequences (none but the ignorant, the bigoted, and fool-hardy now deny them) of vaccinating from arm to arm. Lord Montague, one of the ministerial

vaccine board, ordered, not very long ago, that the trick should be done from the living arm to the living arm, so as to avoid the use of the bad lymph (it is always bad in every case) sold in the market. Mark that now! This was Goverment dictation on the nasty question; but now *that* practice is condemned. You, Right Hon. Sir, having to do with home affairs, order the vaccine lymph for the Queen's sailors to be sent from London. Is the blood of John Bull any cleaner than the blood of Scottish Sandy? Oh, that is not the thing at all, reader! You remember the London College of Cows, now kept up in that great city. I told you about it in my last. Well, then, from these cows is to come the *pure lymph* to *do* the Greenock sailors in safe style. Rejoice, then, ye Greenockonians! The grand discovery is at last made! If the sailors are to rejoice in the London cow-blessing, why not the Greenock citizens? Send off to the Right Hon. Member for a supply at once, and be forever exempted from the small pox. There is not a moment to lose. The epidemic is amongst you. Or, get some cows, among yourselves, into the poxed state I described in my last (a beautiful picture of scientific wisdom), and then you will get pure matter from the diseased animals, to protect you all from small pox, and keep you as sound and fresh as the caller herring of your own beautiful Clyde. But I hasten to suggest to you one great improvement discovered in the great city. The cows were found difficult to affect with pox matter from the poxed arms of children; and what, do you think, is now found out? Just this. The bed clothes of children under small or cow-pox are taken to the cow college, and with these the cows are swaddled, and infected—that is, poisoned. This is the grand improvement—the grand discovery of the nineteenth century! Get cows instantly, now. Build a suitable receptacle for them, and advertise hours of admission to the public, say at 6d. each, to witness this beautiful health-bringing process, and you will make money by this grand speculation—this grand discovery, of indeed far more importance in saving millions of human lives (as the vaccinators tell us), than all the grand things that flow from

the discoveries of your immortal Watt. Mind, your great and grand reforming Government have set you the example; and the vaccine ministers will make the House of Commons resound in due time with your praises. And when the worthy right hon. member visits the county, give him, by all means, a public entrance into Greenock, the procession headed and flanked with poxed cows, wrapped up in the poxed blankets (stinking of course) I have just described. That will be a sight worthy to be seen and remembered—salvation from the small-pox at last. Do not laugh now. I am in earnest. You may as well parade the cows, as you parade a Watt engine. The one is a grand discovery, as well as the other; and why not parade the one as well as the other? The one affects life and health—the other, the very inferior interests of trade and commerce. Cows were in this manner lately displayed in Paris, led from door to door, and the cow-pox virus taken direct from the cow to the houses of the small-pox invalids.

Right Hon. Sir, I mean you by this ridicule, no personal offence whatever; but your vaccine and compulsory proclivities deserve a thousand times more ridicule than I can heap on them. If there were a particle of common sense, philosophy, or science, in vaccination, I would be ashamed of such ridicule, and speak in the sober staid language of science; but the practice is as devoid of science as a cat is devoid of pity for a mouse, and deserves to be exposed, kicked, and cuffed till society become ashamed of it; and learn to aid nature in cleaning out, and rooting out the small-pox, instead of slapping nature on the face, and impudently and impiously obstructing its own health-meaning operations. But after all, Right Hon, Sir, has it ever occurred to you that, your vaccination is based on a very peculiar and unthought of fallacy, *one* I mean among many other fallacies of your vaccine school? Well, there is your child, no doubt successfully vaccinated. The taints of small-pox in its blood are destroyed; and there is an end in its case of small-pox and these taints. Such, you say, are the consequences and the triumphs of vaccination! Stop, Sir, there is a mighty mistake in this assumption.

The taints are *not* annihilated by vaccination! They remain in the blood all the same. Your child and other vaccinated children grow up, become fathers and mothers, and *communicate* to their children by *hereditary law* the taints of small-pox, possessed by themselves when young, and *never* eradicated by vaccination from their blood. Small-pox is quite as hereditary as consumption, measles, and many other diseases.

What now, Sir, of your protection, of your extinguisher of small-pox! Look, Sir, at society now—at society during the last hundred years; and see one generation after another always communicating a variety of diseases to their successors, and small-pox among the rest. What, then, would avail your vaccinating and re-vaccinating every person in the nation? The next generation would, as regards the small-pox, be in the same condition as the present, showing your vaccination, as an extirpator of small-pox to be a universal gigantic fraud; so that in every light in which it can be viewed, it turns out to be neither more nor less than a lamentable delusion and snare, similar to the inoculation of the last century, which proved itself to be a prolific cause of propagating and perpetuating small-pox—and, in truth, that is the very thing your vaccination is doing at present. Now, Sir, need I tell you consumptive matter will communicate consumption to others—itch matter will communicate itch—fever matter will communicate fever to others, and so the matter of measles, scarlatina, and other diseases. Each sort of humour or matter will propagate its like; and in the name of common sense, what else can pox matter (of whatever sort it be) produce than pox? All these vitiating humours are, in their nature, simply rottenness, pollution—animal poison; and can only produce rottenness, pollution, and animal poisons in the bodies of those into which such abominable materials are introduced. More again.—I am, Right Hon. Sir, your obedient servant,

JOHN FRASER.

To the Right Honourable H. H. Bruce, M.P.,
Home Secretary.

SIR,—I now address you for the last time on this question. I have brought before you a few of the chief points of the anti-vaccine cause. I now proceed to notice the compulsory law. Such compulsion should not only be based on facts that admit of hardly any dispute, but they should be those facts on which legislation is admissible and proper. There can be no dispute about the propriety of law, to promote cleanliness and health in reference to everything connected with our dwellings. Everybody is agreed on these points; and law in such cases may step in to do for the benefit and protection of society what ignorance and vice leave undone. But law dares not touch our persons in such matters. Though multitudes should be negligent and dirty in regard to their bodies, and bring disease on themselves as well as on their neighbours by such dirtiness, yet law cannot interfere to compel people to wash and be clean. Though people use bad food in a way to produce diseases (a very common thing), not only on themselves, but on others, yet law cannot compel a healthy dietary table. If people choose to drink poisonous liquids, say strong drinks, to their own injury and the injury of others, law cannot step in to lock up their mouths, even though the practice be universally admitted to be unhealthy. Law may prevent the sale of bad food and drink which positively promote disease; but it can never interfere with their choice and personal use. The users are left to suffer the consequences of the misuse of their own personal freedom. Force, unless in cases of direct necessity, is not allowable. Rather than interfere with this personal freedom, society is left in many ways unprotected from the bad consequences of such ill-used liberty. Interference itself in so dangerous an agency, and personal freedom itself is so sacred a right that, interference in such personal matters is scarcely for a moment to be tolerated or entertained. Religious freedom is another sacred right which all civilised society now claims; and yet it is affirmed by millions of such society that *that*

freedom is so ill-used by many persons as to consign them to perdition in another world—so ill-used, indeed, that by their example, and contagious influences, thousands are hurried onwards to the same awful condition. No man lives for himself only. His example for good or for evil is irresistible. It is long since religious creeds of all descriptions that did not directly interfere with the peace and order of society have been let alone, to be believed in and propagated at pleasure, doing, as is often alleged by this propagation, much spiritual damage to society, damage for time, and damage for eternity, yet law objects not to these creeds. This religious freedom cannot in these days be put down.

Now, Sir, in the light of these facts, your compulsory vaccination law has a very suspicious, ugly, and unjustifiable appearance. You dare not compel a system of diet, or a system of religion on society, and why, then, compel a system of medical treatment? In these days systems of diet and systems of religion are very conflicting and various; and the very worst consequences are every day predicated to individuals and society, by the adoption of these respective systems, as being grievous evils in theory and practice; yet they dare not be touched by compulsory fingers or enactments. You admit, Sir, that if the evils of small-pox only affected the individuals under it, you would let the law pass them by; but that the evils, spreading by infection to others, imperatively compel the use of vaccination to protect these others from small-pox and its contagious influence. This argument begs the whole question. Does vaccination really prevent small-pox? You know it does not. The late Sir James Simpson said it never will prevent small-pox. Why, then, your compulsory law? It is constructed and based on the enormous fallacy that vaccination prevents small-pox. Away, then, with your tyrant law! Pray, Sir, what right has the State to adopt any medical theory, and, then, force it on the acceptance of the people, under pains and penalties for refusal? You might as well force them to adopt any given system of diet or religion, as force them to adopt your vaccine

system. It is no proper reply to tell me vaccination is generally supposed to be necessary. An enormous majority of those who thus speak, do so in gross ignorance. Countless thousands intelligently believe the system to be bad; and why compel *them* to adopt it. You say the great majority of the medical profession supports your view. Is that any reason to force me to adopt against my conscientious convictions your law? Allopathic theory and practice is the prevailing one. Is that any reason to force an herbalist, a hydropathist, a hygeist, a homœopathist, or a mesmerist, to adopt allopathic practice? Allopathy tells you to violate physical law. This is the very soul of its practice. You may, if you please, act on this system in your own case. Is that any reason to force me to violate physical law, law that I hold to be God-given and divine? You personally adopt for yourself some given system of medicine. Is that any reason to compel me by force of law to adopt yours? Allopathy is not a demonstrated true system at all—it is not a science—it is devoid of consistent principles—it is, moreover, ever shifting empiricism—a mere trial of blind experiments; and will you compel me by law to adopt it against my conscience and sense of duty to God? I will not force my medical creed on you—why force yours on me? I believe your system injures society; you believe my system would do so also. Why, then, take advantage of your seat of power to play the tyrant over me? I ask you, Sir, what assumed truth can you ever propagate or sustain by force, by fine and imprisonment? Do you reflect that you live in the 19th century? Do you reflect that you can only propagate systems of truth through or by education, by the enlightenment of the public mind? You disendowed the dominant religion in Ireland because opposed to other religions; and in the name of common sense, I ask you in the name of countless thousands, in the name of many opposing systems to yours, to disendow the vaccine allopathy? Take away its emoluments, and vaccinators will speedily abandon it. Pray, Sir, leave every such system free to stand or fall by its own merits. You give nearly half a million of the people's money to endow

the vaccine profession. You and your ministerial brethren preach, and so far practise economy. There, Sir, is a thumping sum to withdraw, and leave in the national purse for the national good. I protest against supporting this vaccine expenditure—so do thousands. We personally may be a minority; but our principles are enthroned and written in the archives of nature; and never will you rescind them. My children are healthy and happy now, no indication of disease about them. How daring, then, to enact that they should all be made diseased to uphold your abominable theory! Have the people ever dreamed of making Parliament the head doctor of the nation on this vaccine question? No, never! As well may Parliament assume the function of High Priest and become a great British Medical Pope, demanding the submission of both soul and body to its assumed authority. Was there ever an appeal to the people to hear their opinions on this question? No, never. Was there ever an appeal even to Parliament? No, never. The vaccine bills were merely smuggled through small packed houses to support the purposes of the interested paid vaccine doctors; and yet you send the people like felons to prison for disregarding such unworthy authority? The great William Cobbett once said in the House of Commons "that no measure of this kind could be adopted in a country where the people are not vassals and slaves." The great Sir Robert Peel once said such a measure was utterly unsuitable to the feelings of Englishmen; that he would be no party to it, and that the law would be quite impracticable as it is at this moment in many places of England. Away, then, with the vile law, and not lower the dignity and efficiency of British Legislation by seeing it despised and the law broken, by a non-conforming indignant people. Leave them, Sir, to follow any medical system they please, untrammelled, just as they are left to follow any system of religion they please. This is all we ask, in merciful consideration to the good name of Parliament itself, to save it from contending against a far higher authority than its own—namely, the laws of nature—laws which no Parlia-

ment in the world can ever put down and control. Oh, Sir, if you could but see that the promotion of health among the people is infinitely more rational and philanthropic than trying to put down small-pox by such wretched and unsuccessful means. Legislate for the supply of pure water, healthy food, and the construction of healthy houses —for everything, indeed, universally known to promote health, in our crowded populations, but please, Sir, to let vaccination alone. Epidemic diseases have long existed in our country, and may long continue. Who of any experience and age does not recollect the time when leprosy destroyed multitudes? Where is it now? Gone. Who does not, in like manner, recollect the fatal period of plague and spotted fevers? Where are they now? Also gone. What came in their train? Small-pox;—but mark this, Sir, it ceased to be fearfully destructive about the end of last century, when the Jenner fallacy made its appearance—when the subsidy of the disease in its most fatal forms was ignorantly attributed to his horse-grease disgusting nostrum. As in the moral world there are moral epidemics, so also in the physical. New phases of the former appear in succession perpetually, so also in the latter. Moral evil produces physical, and physical produces moral. Look now at other successions of epidemics—Asiatic cholera, influenza, and other forms of disease; typhus and modifications of common fever. Where is cholera among us now? Influenza even is less frequent. As one sort of moral evil supplants another, so it is with disease. New types and new characteristics pertain to them. Everywhere change, change, eternal change follow the footsteps of this disordered state of things. The mysterious epidemic defies our comprehension of its hidden movements. The great *Sydenham,* as far back as the year 1729, gives the following history of epidemics:—In 1661 continued fever and ague predominated; in 1665-6, the plague; in 1667-8, the small pox; in 1669, the dysentery; in 1670, the measles; in 1671-2, the small-pox; in 1673-4, continued fever; and in 1675-6, small-pox again." He further says—" For if in the first ages of the world the small-pox never appeared

anywhere, it follows that such fevers as the preceding never were anywhere. It is most probable there was no small-pox then or at that time. I conjecture diseases have certain periods, according to the occult and unaccountable alterations which happen in the bowels of the earth. And as there have been other diseases, which are either now utterly extinct, or at least almost wasted with age, fade away, and very rarely appear (of which sort is leprosy, and some other), so the diseases which now reign will vanish in time, and give place to other kinds whereof, indeed, we are not able so much as to guess." Thus it is, diseases go their rounds—appear and vanish. It is found that when small-pox abounds in a locality, other epidemic diseases do not. When measles or scarlatina abound, small-pox does not. When fever abounds, these others are thrown very much into the shade. In an editorial article of the *Glasgow Herald,* lately given in favour of vaccination, the editor referred as a proof of his argument in favour of the efficiency of that practice, that very little small-pox was then in Glasgow, but admitted other diseases were very numerous, and the death-rate greatly increased. Just so, Mr. Editor, and when small-pox comes again in Glasgow severely as an epidemic, all these diseases will greatly disappear, and be mild in character when the small-pox is the very reverse. Dr. Copeland, in his great "Medical Dictionary," p. 823, has the following:—"Just half a century has elapsed since the discovery and introduction of vaccination, and after a quarter of a century of most transcendent laudation of the measure, with merely occasional whisperings of doubts, and after another quarter of a century of reverberated encomiums from well-paid Vaccination Boards, raised with a view of overbearing the increased murmurings of disbelief (now a vast deal more increased, and rapidly increasing) among those who observe and think for themselves, the middle of the 19th century finds the majority of the profession in all latitudes and hemispheres, doubtful as to the preponderance of advantages, present and prospective, to be obtained either from inoculation or vaccination." Now, Right Hon. Sir, I could quote volumes

of such testimonies against your beloved vaccination, even far more condemnatory than Dr. Copeland. These facts should teach you caution, and not thrust down our throats your despotic, wicked bill—a disgrace to British legislation and to the country. I have as good a right to warn and admonish you as you have to force the law on me; and I think I am as able to form an opinion on this subject as the unprofessional British Ministry. All are amenable to your despotic law, and therefore all should understand the question for themselves. No personal disrespect do I mean you in these letters. No, no! It is the thing itself, and the law to compel it I abhor; and would not submit to it for any consideration whatever. Aid, Sir, in obtaining a committee of inquiry. Is this not a mild and fair request? —I am, Right Hon. Sir, your obedient servant,

JOHN FRASER.

To the Right Honourable H. A. Bruce,
Home Secretary of State.

SIR,—Two circumstances have induced me to resume my pen once more on this subject. Since last week, one of the high London Courts has decided that, the compulsory Vaccination Law is cumulative in its penalties—that is, that if any person, being once fined or imprisoned for refusing to vaccinate his child, shall refuse after a *second* summons to get this operation performed, he may be a second time fined or imprisoned; and so on successively for every refusal, till his child be 14 years of age. The judges admitted the law did not say so in as many words; but as it was "*remedial*" in its character they agreed so to construe it. The provincial magistrates were divided in opinion on this point; and a case was selected and sent to the Westminster Courts to determine it. There was a supposed uncertainty about the Act, and hence the division of opinion referred to. Will this decision put an end to the uncertainty? Assuredly not. The Law or the Act is very short, and very simple in its terms. It may be clearly understood by any reader of it. It simply enacts that, for refusal,

a fine or imprisonment may be imposed. I do not believe the framers intended a repetition of these penalties. If they did, they would have said so in half-a-dozen words; but they have not. The judges distinctly said that opposition having arisen to this act, they felt bound to give it the construction they did to put down this opposition. The very reverse should have been their conduct. Opposition to this Law is cherished by a great many medical men in England, as well as a great many other educated and learned men. The *Lancet* laments that it is not ignorant opposition which is presented to this Law. I say, then, that against such parties the law should not have been so strained; it should contrariwise have received a liberal and not an illiberal construction. Great numbers of medical men, though more or less favourable to vaccination, are opposed to this Law. This fact, for it is a fact, should have influenced the judges to decide otherways than they did. The undoubted fact that vaccination has been so insufficient for its avowed purposes, that it has been to a vast extent most injuriously performed; that it has communicated a great many diseases to others; that the ablest of medical men in all countries have written against it; that such forcible and compulsory law is quite opposed to the free spirit of Englishmen; that the modes of vaccination, as well as what proper lymph is, have been quite unsettled questions, and continually shifting even under Governmental guidance; and, therefore, that on all these, and many other grounds which might be adduced, the judges should have restricted their judgment to the letter of the Act itself, and left Parliament, if it chose, by amending it, to make the penalties cumulative. That the Act has been viewed as doubtful in its meaning, is evident from the refusal of many provincial judges to duplicate fines and imprisonment. Why, then, not have given the benefit of this doubt to the recusants? Instead of giving it to the prosecutor, the spirit of British law is, that it should be given to the prosecuted. Moral principle, religious principle, conscience, a sense of parental duty, an intelligent opposition to vaccination, all indicate that the law should have

been otherwise construed, that is, with direct reference to the multitudes of persons who cherish these feelings and principles. Very likely the judges were friends of vaccination, and, therefore, would be influenced by this *animus* to decide as they did. Had it happened (as it might have happened) that they were not friendly to vaccination, there is not a doubt they would have opposed these cumulative penalties. The terms of the law did not compel them to judge as they did. They so judged, as they said, because the law was "*remedial*" in its nature. Had they believed it was not a remedial law, they would most probably have given a different decision. The plain inference is, they did not decide by the terms or requirements of the law at all, but by their own fancy as to its remedial character. No doubt the Act is meant (though ignorantly) to be remedial as far as it goes, but then it does not go for anything but unitary penalties; to extend the units to many more is the work of mere judicial fancy, receiving, I suspect, its colouring from the preconceived opinions of the judges themselves, just as in the case of political trials, jury and judge are more guided by their own political predilections than by the loose forms of mere libel law.

Well, then, be it so, ye judges of the people. Like Joseph's brethren, ye meant evil or punishment to the anti-vaccine people; but, as in the former case, an unseen power will bring good out of your evil. Ye may meantime decide against the rights, the inviolable laws of nature and of conscience, for that is what you have done; but, remember, you are not warring against men merely, but against God, the author of nature. He meant small-pox matter to be driven to the skin for safety and cure. Had he thought it better to strangle it and nullify its vitiating and vicious nature *in the blood* (this is the practice and design of vaccinators), then he would have ordained that method. He ordained in wisdom the small-pox matter to come out. They ordain it in folly to keep in, because, of course, they are wiser than God himself, and quite capable to alter, mend, or repair his bungling operations. Oh, the audacity of man! There is not an organ, fibre, or any part of matter, be it what it

may, connected with the human body, that is not under positive law, guided by law in everything connected with its existence, operations, and results. What is law? It is, in its proper sense, either the mode in which God acts, or the *property* or *powers* he has equally impressed on all mind and matter. Pray, is it to be broken, ye vaccinators? By your vaccine actions, ye answer "Yes." In opposition to you, I answer, *No!* for unlike all human statutes, natural law is uniform, universal, immutable! Your vaccination is an outrage on nature and physical law! Such law is not a thing sought out by man's ingenuity—it is not a decree of parents and individuals—it is an eternal entity, a something that ever exists—that ever operates in all living beings for their good—that, in reality, is coeval in its origin, and harmonising in its action with the Divine mind, from which all such law proceeds. Hence, I call physical law Divine law, because ordained by the Divine Being himself. and not by man. Apply this transcendently great and important principle to vaccination, and how does it appear? It is shivered to atoms.

How many of us have yet to learn that, far above the conflicting opinions of men—far above the conflicting statutes of deliberative bodies, be they medical, governmental, or otherways, *law* in its universal dominion over animated and unanimated nature, has its seat in the bosom of God, unchanged and unchangeable—the same yesterday, to-day, and forever. It is to desecrate this sacred name, *Law*, which means what is just and right, when we apply it to the wicked decrees of despots—apply it to the enormities that have ever darkened and disfigured the face of the world, perpetrated, in strict accordance with the forms of legislative enactments, or, in the common but too often false and deceptive phrase, *according to law.* It is fitting that we, as constituent elements of a free Government—as men who cannot delegate our duties and responsibilities to either priest, doctor, or judge, should discriminate between the true and the false—(as in the decision to support the compulsory law)—between that legislation which is simply the re-enactment of the Divine law in human forms, and

therefore a terror to evil-doers, and *that* legislation—the compulsory law, for instance—which is but the expression of human prejudice, ignorance, and passion; legislation that treads with its iron heel upon the laws and sanctities of eternal justice and rights. That is what your compulsory law does. The one demands our reverend obedience; the other deserves and demands our indignant maledictions. We anti-vaccinators arrange ourselves on the side of nature and law—law of its kind as clearly written on the pages of our own physical constitutions as the sun is clearly visible in its southern altitude every day at noon. If ever there was a palpable violation of physico-divine law, it is in forcing open the gates of life, and introducing into the blood of life vaccine poison. Yes! but, say our foes, good will come out of the evil judgment and law against which we are now entering our protest. Fines and imprisonments are not arguments. They are merely brute appliances to subdue us. In this case they will without doubt deepen the abhorrence entertained against the law. Men who cannot afford to pay fines, or to go to prison even once, much less again and again, may be forced to submit to the law, but only to inspire greater hatred of it. Guardians who now hesitate or refuse to prosecute for even a single offence, will never prosecute for a double. Thousands who presently doubt the wisdom of the compulsory law, will now exchange their doubts for direct opposition. Thousands who submit grudgingly to a first vaccination, will be roused to indignant resentment to find the compulsive lash suspended over their heads 14 years. Thousands will be induced by this terrible cat of 14 tails to inquire into the whole nature of the question—the very thing wanted and needful. This cumulative punishment will recoil against itself, and render more certain the rescinding of the cruel and unjust enactment. Every lash it inflicts will be equivalent to a nail in its own coffin. The wicked law in its application will only undermine itself. The people are not such wretched vassals and slaves as to give blind, brute obedience to it very long. This law treats the people as if they were children. Men will by and by be roused *as* men to

resent the insult. This law may in 14 years fine and imprison one opposing individual 50 or 60 times. Such is its monster nature—such is the spirit and purpose of this system of *force*. Oh! if it only possessed a *reasonable* amount of good sense and rationality, who would object to it? If vaccination were a demonstrated blessing, who would refuse to embrace it? There would be no need for this brute force, for brute force it simply is. Instead of summoning, fining, and imprisoning (clumsy machinery), I would suggest that the law go manfully and directly to its object—go with its brute power and force *as* force to do its abominable work. Since the law disregards the opinions, the moral feelings, the conscience, the religious principles, the responsible manhood and womanhood of the parents, why trouble them with torturing forms of law—why fine or imprison them—why not send the vaccine officials, armed with the vaccine materials, protected if necessary with, and accompanied by, a company of policemen, to visit periodically every house in which are the sought-for subjects; and there and then perform the operation, the policeman seizing by force, and holding the little innocents by force till the blessed work be done. This would be manly procedure of its kind, quite in keeping with the law itself—beginning with force, let it do its business by force. How mean and how despicable this law—how immoral and base to force unwilling parents, to put them into such mean, degrading positions, as to be summoned, fined, imprisoned, the family perhaps ruined, when all this debasing, this ruinous, this expensive procedure could be avoided by acting on my suggestion; and the parents be saved much expense and very much painful humiliation. Why put such a hypocritical covering on this despotic law, by thus operating on the parents to degrade them, and give a seeming sanction to the law by their being forced to obey it? Why not protect their moral dignity by letting them alone, and allowing the forcible law to expose itself in all its deformity? Why, I ask, should this law of force rob the parent of his time—rob him of his money, hard earned, and all needed for his family—thrust him into prison among thieves and

vagabonds; degrade his person by prison dresses; wound his feelings in a distressing manner; dishonour and taint his name as a malefactor; greatly distress and impoverish his family—I say, why all this complicated meanness and wickedness, when they can be avoided by going direct to the recusant's house, and there executing by force this law of force? You would thus preserve so far the rightful position of the parent; and put the law of force into its right place also. M'Gregor-like, go personally, exact and forcibly take your demanded black-mail. Do not hide the hideous aspects of the law by forcing the parent to go through such degrading forms so as to hide their ugly character, and make the law appear less hideous. Do the whole dirty work yourselves, and involve no others in the defilement. My suggestions are so original, so appropriate, and so reasonable, I hope they will be instantly adopted. Let the friends of the law move at once for a proper alteration of it, so as to have these suggestions adopted; and make the forcible visitation of the prosecutors more imposing, dignified, and scientific. I would also suggest that, French-like, the vaccine cow or heifer should head the police procession whilst passing from door to door to do this wonderful work; and, moreover, if the vaccinator himself could possibly ride on his vaccine cow with upraised lancet, would not more dignity and efficiency be imparted to the procession itself? Sure I am, the vaccine defenders have as good a chance of convincing and converting the ignorant and rebellious people by this process, as by the other they adopt. And, then, would it not be most beautiful and business-like to take the vaccine lymph direct from the cow at every door, fresh and pure, with no hazard of communicating human diseases? A hint to the wise is enough.

The law, and no mistake, is sheer medical despotism. If the plan I propose be, in its execution, also despotic, it is in keeping with the spirit of the law. The law simply wants all children vaccinated, and determines they shall, in spite of parental objections. The law vetoes entirely the opinions of parents on this question. The law treats them and their opinions with contempt. Why not then

perform the duty as now proposed without them? The law claims possession of the child in a *Habeas Corpus* fashion, to do with that child what it pleases. Why, then, not go direct to the child and execute upon it the law's exactions and demands? Why meanly compel the recusant parent to bring it forward with his own hands? If this vaccine act can be done in defiance of parents, why then trouble and distress them with fines and imprisonment—things which the law does not want, except as through and by them, to reach the child in this contemptible manner? The law, having the despotic power to summon and imprison, may with as much propriety enter houses and forcibly seize on the children. Why not then do so? If the law be devoid, as it is, of a liberal, constitutional character, why hypocritically dress it up in constitutional forms, by summoning the parents? The law says,—"I claim the bodies of the young innocents," for its own purposes, without, in effect, trial, judge or jury—why then undertake the ordinary form of summoning the parent to make him a sycophant and slave, by forcing him to submit to the law against his will, his conscience, and sense of parental duty to his child? It is a terrible punishment to an upright and a conscientious parent, opposed to vaccination, to see his beloved children forcibly vaccinated before his face. Why then should the law inflict the additional punishments of fine and imprisonment, which ought to be avoided by going direct to the children to execute the law, laying aside these multiplied, exasperating, vindictive penalties? The judges have put their fanciful construction on the law, investing it with terrible forms of medical despotism; and I, on my part, have simply pointed out the logical consequences, and ulterior relations and results of that construction and of that despotism. Very true, the law, even constructed as it is, is not practically construed in every case to the ulterior extent I indicate; but herein is the law's cowardice and inconsistency. In ordaining the preliminary power to prosecute, it should have ordained the ultimate forcible power to execute, so as to be consistent with itself. Those who would scorn my proposed

application of, and my improvement on the law, should, in like manner, scorn the law itself. The legs of the lame should be equal. There are poor-law guardians who refuse to execute this law; but there are others who have fined and imprisoned individuals five times in succession. Shame!

The second circumstance I want to notice is this:—Following my letter of last week, there was printed, in the Paisley papers, an article on the Vital Statistics of that burgh for the year 1869. In casting my eye over it, I noticed that the number of small-pox cases or deaths was only 4; whereas the numbers of zymotic diseases were no less than 381. The most fatal of these were measles, 25; scarlatina, 85; hooping cough, 128; croup, 20; diarrhœa, 25; and fevers, 69. These figures correspond generally with other figures of the same kind throughout the country. When small-pox deaths are few, deaths from these other diseases are numerous; and when small-pox cases are very numerous, these other diseases are not. Such seems to be the law of epidemics. When there is a great mortality in one direction of disease, there is less in another. Dr. Farr, a high authority, in a letter on this subject to the Registrar-General, says—"Epidemics appear to be generated at intervals in unhealthy places, spread, go through a regular course, and decline; but of the *cause* of their evolutions no more is known than of the periodic paroxysms of ague. The body in its diseases, as well as in its functions, observes a principle of periodicity; its elements pass through prescribed cycles of changes, and the diseases of nations are subject to similar variations. Amidst the apparent irregularity of small-pox, and its eruptions all over the kingdom, it was governed in its progress by CERTAIN GENERAL LAWS." It, therefore, evidently follows that vaccination, according to this authority, did not in the least prevent small-pox which broke out everywhere, and disappeared, under the influence of epidemic laws not yet understood, controlled in no way whatever by the vaccine practice. Dr. Russell, writing on the plague, observes—"These epidemic diseases decline and revive on certain seasons, and at length, *without the interference of human aid*, cease

entirely." What then is the use of vaccination? This pretended human aid is of no avail. Sometimes the death-rate by small-pox is very small for years; and then all at once, cause unknown, it rises from units to thousands, making a mock of vaccination as a remedy, or even a modified remedy. Dr. Bayard, a French physician of great eminence, has said—"Since the general introduction of vaccination into the system, the mortality of the young has doubled, and with this increase we have a diminution of births, an increase of the general death-rates, and of the number of second marriages. The doubled mortality of youth is entirely owing to intestinal affections, not new. but greatly aggravated since the *introduction of vaccination.*" Surely these testimonies should teach vaccinators a lesson.

Right Hon. Sir, I now conclude. For heaven's sake put away at least your compulsory bill, and leave the people to adopt freely any medical systems they please. I believe vaccination promotes small-pox, many other diseases, and deaths continually beyond number. You believe the reverse. Away, then, with coercion and force. Acts of Parliament have no control over the hidden laws of epidemics, and vaccination as little. Let us, in heaven's name, honour and obey the laws of nature, of our own physical being, and then we shall agree. In a word, vaccination must go to the dogs. It matters not to me whether you belong to one system of medicine or another. Let this be mere matter of opinion —respecting which we should agree to differ, without fines and penalties inflicted on either party.—I am, Right Hon. Sir, your obedient servant,

JOHN FRASER.

P.S.—Dr. Stark, the Registrar-General of Scotland, has just published a pamphlet showing that epidemic diseases of all kinds, small-pox as well, execute their mysterious rounds, sometimes one disease prevailing and sometimes another, sometimes disappearing and then re-appearing, regardless of human agency, at least as hitherto exercised. These statements agree with Dr. Farr, and others, as already quoted, and show the worthlessness of the vaccination nostrum; and yet, the *Glasgow Herald,* in writing the other

day against this pamphlet, erringly said—contrary to experience, and the facts set forth by these writers—that vaccination has nearly annihilated small-pox! J. F.

APPENDIX.

ANTI-COMPULSORY VACCINATION LEAGUE.

Hon. Secretary—Richard B. Gibbs, Esq.
Treasurer—George S. Gibbs, Esq., Darlington.
Office—1 South Place, Finsbury, London.

This League, formed in 1866, has the following objects:—

1. The collection of accurate information from all parts of the world on the practice of vaccination, and its results.
2. To disseminate, by means of lectures and public meetings, such information.
3. To promote the circulation of books, tracts, and papers, bearing on the subject.
4. To agitate for the repeal of all Acts of Parliament which enforce vaccination on the people of the United Kingdom.
5. To assist, in cases of prosecution, all annual subscribers of 1s. and upwards, so far as the funds will allow.

Subscriptions to the League will be received by the Treasurer or Secretary, both of whom have with great ability, zeal, and expenditure of much money, laboured in this cause, through the press and by lectures, during a great many years, and been the means of collecting and diffusing the most invaluable information on every point connected with this subject.

THE LADIES' SANITARY ASSOCIATION, LONDON.

Many of its members being the highest in rank, and most educated in the country, have published many admirable sanitary works for the people, one of which advised them to vaccinate their children; but afterwards, being led to doubt the value of vaccination, they withdrew it from the book trade. The Countess de Noailles, one of the members, offered a prize of £100 for the best essay on both the merits and demerits of vaccination. Three doctors, rabid vaccinators, were appointed by a blunder in the management to be the judges. Fifty-two essays, both for and against vaccination, were sent to the Association. The prize was, of course, awarded to one of the most rabid vaccinators in London, Dr. Ballard. The Association, or the Countess, or both, in not approving of the essay, would not publish it. The doctor, however, did so himself,—price 12s. Those

who want to see an elaborately-written book, containing much cleverly-prepared, bewildering matter, and much learned ignorance and nonsense, may buy it. This occurrence happened two years ago.

Anti-Vaccine Societies.—There are now above one hundred of these in England, to resist the compulsory law, and to petition for its repeal. A great many have been fined and imprisoned for refusing to vaccinate their children.

The Emperor of Russia has offered £400 for the best essay on vaccination, in consequence of unbelief in its efficiency prevailing in that great country.

The Vaccination Bills were never discussed in Parliament, having been smuggled through it at midnight hours, in thin houses, by the influence of the Privy Council and of self-seeking doctors. The people were never consulted in the matter, because, as a doctor despotically says in the *Lancet*, the people are made for the doctors, not the doctors for them.

Public Lectures, &c., on Co-operation, Phonography, Vaccination, &c., by Henry Pitman, 41 John Dalton Street, Manchester; also, by

Miss Jessie Craigen, open to accept engagements for Lectures on Temperance, Co-operation, Anti-Vaccination, and other social subjects. Terms and list of lectures on application. Address—Victoria Place, London Road, Retford, Notts.

ANTI-VACCINE PUBLICATIONS.

Essay on Vaccination, after Thirty-five Years' observation and experience. By Dr. Bayard, of Cirey, France. Price 6d.

Dr. Collins's Work—"Have you been Vaccinated; and What Protection is it against the Small-Pox?" 6d.

Dr. Sexton's Work—"Vaccination Useless and Injurious." 2d.

Professor Newman's Letter, entitled "Vaccination Viewed Politically." Price 1s. per 100, post-paid. Specimen copies sent free.

Vaccination a Delusion: Compulsory Vaccination a Great Political Blunder. By Dr. Skelton. 1d.

Ira Connell: or, The Evils of Vaccination. A Touching Personal Narrative of Life-long Suffering from Vaccination. 4d.

Just published, price 1s., A Free State and Free Medicine. By Dr. Garth Wilkinson.

Vaccination: A Letter in Reply to an Article in the *Leeds Mercury*. By John Pickering.

Essays on Vaccination. By Dr. C. T. Pearce, London, and by Dr. Nottinger, Germany. Both great works against vaccination.

The Co-operator and Anti-Vaccinator, a Weekly Periodical. Price 1d. Edited by Henry Pitman, 41 John Dalton Street, Manchester. An invaluable work to all interested in these great questions, now assuming national importance.

Human Nature, a Monthly Periodical. Price 6d. Edited by James Burns, publisher, 15 Southampton Row, London.

☞ All the above works can be had from Henry Pitman, 41 John Dalton Street, Manchester; and F. Pitman, 20 Paternoster Row, London.

The End of Vaccination—the Blood-Poisoner and Transmitter of Disease. By John Morison. Price 4d.

VACCINATION as the Cause of Fever and Consumption. By John Morison. Price 1d.

VACCINATION: A National Game of "Knock-'em-Down;" being a Cartoon illustrating the Fallacy of Vaccination. By John Morison. Price 6d. plain, or 1s. coloured.

THE MORISONIANA; or, Family Adviser of the British College of Health, London. Price 1s.

A PHOTOGRAPH of Mr. John Morison, with Busts of James Morison (the Hygeist), Shakspeare, and Harvey, is just published. Price 1s.; large ones, price 2s.

☞ The above obtained at the College, Euston Road, London.

OPINIONS OF A FEW OF THE EMINENT PHILOSOPHERS AND WRITERS OPPOSED TO VACCINATION.

The great German philosopher, Baron A. VON HUMBOLDT, on having perused a work of R. B. Gibbs, against vaccination, thus writes of it:—"I have been so much struck with the merit and penetration of mind which distinguishes the work of Mr. Gibbs, that I spoke of it with just praise to my illustrious friend, Mr. Schönlern, the first physician to the King, who perceives, with me, the progressive advance of opinion respecting the dangerous influence of vaccination in France, England, and in Germany. The question of the repetition of vaccination supposed to be necessary, becomes from year to year more perplexed. It only remains with me to say, with prudence, 'I perceive, but I do not reason.'"

Professor NEWMAN says, "Nothing can justify Parliament in enacting a medical creed, or enforcing any special medical procedure. When fatal results follow from vaccination, it is an infamous and foul murder.

Dr. W. COLLINS, after being twenty years a public vaccinator, says:—"I have no faith in it, nay, I look upon it with the greatest disgust. It conveys other loathsome diseases, and is no protection from small-pox." See his work.

Dr. C. T. PEARCE says in his admirable work, "Vaccination is a crime against nature, and ought not to be enforced."

When Sir JAMES BURROUGH, a great English Judge, was once asked if compulsory vaccination could be made possible, replied—"Oh, no. Impossible! It would be too great an infringement of the liberty of the subject. England would not tolerate it."

After fifty years connection with the Small-pox Hospital, Dr. GEORGE GREGORY says:—"These are the high medical authorities to whom Parliament has assigned the superintendence of vaccination, who seek to explain and to palliate its notorious imperfections. I am led to the conviction that pure lymph, being the product of consumption, carries the seeds of such contamination with it, whether it be syphilis, scrofula, mania, or any other blood disease."

Dr. TRAIL, of New York, a great writer, says:—Keep children healthy if possible, and if small-pox happen alone, let it have its natural course."

Dr. SHAW, in the New York *Medical Journal*, writes on vaccination:—"I have known most fearful convulsions brought on by it, and that in children apparently in the finest of health."

Sir ROBERT PEEL said, in 1850, he would be no party to compulsory vccinaation. It was opposed to freedom of opinion and the mental habits of the British people.

Dr. SQUIRRELL, once of the Small-pox Hospital, London, wrote:—"We have already too many maladies; that vaccination affords no security against small-pox, and that injurious consequences frequently followed vaccination."

Dr. GREENHAN writes, in the *Medical Gazette*, 1833, that "it is a well known fact that small-pox after vaccination has become of late years much more frequent an occurrence."

Dr. BARCH says in his book:—"Vaccination is a fallacious experiment, and does not realise the promises given."

The *Lancet* says, that "in 1861, forty-six children were inoculated with syphilis, in Morbihan, France, by vaccination, and that many of them died."

Dr. BAMBERGER, of Warzburg, says:—"I am indeed convinced contagious diseases, syphilis for example, are communicated with the lymph in vaccination."

Professor BARTLETT, lecturer on medicine in the New York University, writes that "in 203 children who had been vaccinated, 138 died of consumption, and seventy of other diseases; in ninety-five who were not vaccinated, thirty only died of consumption, and sixty-five of other diseases: therefore vaccination is simply an agency for the propagation of consumption."

The *Christian World* says:—"The vaccine compulsory law is compulsory murder."

The *Eclectic Journal and Medical Free Press* describes Mr. Pitman's "Anti-Vaccinator" as a capital publication, deserving of support. It contains the cream of the question.

In Mr. GRAUNTHAUM of London's "Hints for bringing up Children," he devotes three pages to the dangers of vaccination.

The editor of the *Ossett Observer* publishes a friendly notice of the Anti-Vaccinator, and Dr. Collins' work, which he describes as a complete exposure of the medical fallacy of vaccination.

Dr. F. R. LEES is opposed to vaccination. All should get his noble work, "Doctors, Drugs, and Drink."

Dr. HEBRA, Professor of Therapeutics, Vienna, enumerates in his works 12 life-endangering diseases liable to occur by vaccination.

Professor BOCK, Leipzic, says—"I have, after 40 years' practice, seen far more evil than good in vaccination."

Dr. HOWELL, 20 years a vaccine physician in England, says—"Vaccination is not an illusion, but a curse to humanity."

The late Dr. EPPES, 25 years director of the Jenner Institute, London, and who had vaccinated 120,000, says—"The vaccine verus is a poison. It is neither antidote nor corrigent; nor does it neutralise the small-pox, but only paralyses the power of a good constitution, so that the disease falls back upon the mucous membrane. Nobody has the right to transplant such a very mischievous poison compulsorily into the life of a child."

Want of room prevents our giving a very long list of clergymen and doctors opposed to vaccination.

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